IACOBS THANKFVLNESSE TO GOD,

FOR

GODS GOODNESSE *TO IACOB.*

A MEDITATION ON GENESIS 32. 10.

Wherein by the way alſo the Popiſh Doctrine of Mans Merite is *diſcuſſed.*

By

THOMAS GATAKER, *B.* of *D.* and Paſtor *of Rotherhith.*

LONDON,

Printed by IOHN HAVILAMD, for FVLKE CLIFTON, and are to be ſold at his Shop upon new Fiſh-ſtreet Hill. 1624.

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TO THE RIGHT WORSHIPFVLL

Sir WILLIAM WHITMORE, of *Apley* in *Salope*, Knight;

And

Mr. GEORGE WHITMORE of *London*, Alderman;

Saving Health, true Honour, and eternall *Happinesse*.

RIght VVorshipfull, I stood obliged to the *Stock* you both sprang frō, before I was able to apprehend what such obligatiō meant. Your worthy *Mother* was one of those that presented mee to the *sacred Laver*,

and that undertooke there in my behalfe. Shee answered there for mee, * when I could not answer for my selfe; and did further also then seale up her free affection to me with a reall testimonie of her Love. Neither did her kindnesse towards me then and there expire; but as it was oft renewed in her life time, when occasion thereof was offered, so it ceased not untill her selfe deceased. Shee performed one of the *first religious offices* for mee soone after *my birth*: and it was one of her *last pious workes* to remember me, among others whom shee had performed the like *office* for, at the time of *her decease*. Some *monument* of my thankfull acknowledgement hereof being desirous to have extant, whom should I addresse it unto rather than your selves; the onely two *Principalls* now left of that *Family?* Being therefore moved to make publike two of my weake *Discourses*, containing the explication of two portions of *Scripture*, of some neere relation the one to the other; the one of them relating a memo-

טרם אענה *
Pri quam respondere possem: uti Iunius vertit, Psalm. 119. 67.

memorable *example* of the *performance* of that that is *promised* in the other, to wit, *of Gods blessing* of those with *temporall* things, that are carefull to looke after the *spirituall*: This of the twaine I chose the rather to present your *Worships* withall; partly, because at the motion of the one of you, being then *Head* of that *worthy Societie*, which I acknowledge my selfe also *a debtor* unto, it was by word of mouth at first delivered; and partly also, that it may helpe (for the best also, even * *Iacob* himselfe, in this kinde need helps) to egge you on, whom *God* hath blessed with so large a portion of his bounty, unto those *religious offices*, that by occasion of *Iacobs example*, men of your rancke are therein encited unto, whether risen from meane estate, as with him here it had beene, or from the first largely and liberally endowed, as your selves. The *Worke* indeed is growne much larger, than at first was delivered, by reason that a *Question* betweene us and the *Romanists*, concerning *Mans Merit*, is therein now discussed, which

The Worshipfull Company of Haberdashers.

* *Genes.* 35. 1.

was then but touched upon and pointed at only; neither the ſtreights of *time*, admitting over-long *diſcourſe* then, nor ſuch matter of *controverſie* ſo well befitting the *occaſion* that then was. The reſt, without any *materiall alteration* or *addition*, is the ſame for *ſubſtance* that then it was. Which recommending entirely, as now it is, to your *Worſhips*, together with my *Love* and *Chriſtian ſervice* to you both, and mine heartie *Prayers* to *God* for the *well-fare*, *ſpirituall* eſpecially, of you and yours, with the reſt of the *Branches* of that *Family*, wherefoever now tranſplanted; I take leave of you for the preſent, and reſt

Your Worſhips ever in the Lord,

THOMAS GATAKER.

Errors of some moment, that require amendment.

Page 2. *line* 12. *for* promised *reade* premised. *p.*47. *l.*3. *reade*, should so be. *p.*48. *l.*3, *for* congruitie *reade* condignitie. *p.*71. *l.*6. & 8. *place* so *after the parenthesis before* Mercie. *and l.*12. *after* observeth) *put in*, a man doth no more than his due, when *&c.*

In the Margine.

*Pag.*43. *l.* [u] after *mereri*, put in, *Ambr. in Luc. lib* 10. *cap.*22. *O aqua, quæ Sacramentum. p.*45. [v] after *Idem ibid.* adde from *p.*46. * *Imò dignari, ut Cic. de Orat. l.*3. *p.*59. *l.* [h] for καλῶς, κακῶς.

Escapes of lesse waight.

*Pag.*13. *l.* 21. *reade* unprofitablenesse. *p.* 42. *l.*16. if. *p.*45. *l.*14. the same. *l.*21. is no. *l.*31. *and* 32. or maintained no more. *p.*49. *l.*16. meritorious, *p.*72. *l.*5. submissely, *& p.*74. *l.*24. submisse. *p.*76. *l.*27. his Veracitie. *p.*91. *l.*12. that manner. *p.*93. *l.*15. *Iacob* was when *&c.*

In the Margine.

*Pag.*29. against *l.*28. *Degree* 3. *p.*40. *l.* [m] & *p* 43. *l.* [r] *Iudic. p.*51. *l. ult. ad Monach. p.*56. *l. penult. debitor bonæ. p.*60. *l.* [p] *sic possent. l.* [q] מעטר *p.*72. *l.* [s] put *Observ.*2. *Vse* 3. after *sup. p.*74. *l.* [n] *demisso. p.*75. *l.* [q] λάβητας. *p.*79. *l.* [h] *Est piger. p.*88. *l.* [c] *apud M. Sen. p.*89. *l.* [f] *dum extollit, p.*92. *l.* [t] πτεύειν. *p.*93. *l.* [u] *an Mapes. l.* [a] *elevavit, l.* [b] *tit.* 7. *l.* [o] *subitò, p.*96. *l.* [p] *ut arva.*

IACOBS THANKFVLNESSE TO GOD, FOR GODS GOODNESSE TO IACOB.

GENESIS 32.10.

I am not worthy of all thy Mercies, and all thy Truth, which thou hast shewed unto thy Servant: For with my staffe came I over this Iordan; and now am I become two troopes.

THese *Words* are parcell of a *Prayer* conceived by the Patriarch *Iacob*, in a time of distresse, after his departure from *Laban*, when [a] tidings were brought him that *his Brother Esau was comming* in armes *against him, with foure hundred men* at his heeles.

Coherence.

[a] *Verse 6.*

Iacobs Praier.
Parts 4.
Part 1.

His *Prayer* consisteth of *foure parts.*
There is in it;

1. A serious *Protestation* concerning the ground of his journey, and his leaving of *Laban*, to wit, [b] *Gods owne Word:* hee had not done what hee did of his owne head, but by [c] *Gods* special *direction:* a good argument to assure him that God would therein secure him, having his *Word* and *Warrant* for the ground of his Action. [d] *Hee walketh surely, that walketh warily: Hee walketh warily, that walketh with warrant.*

[b] *Tu dixisti. Vers.* 9.
[c] *Chap.* 31. 3, 13.
[d] *Summa est Deum sequi ducem securitas. Incedit tutus qui ducem sequitur Deum. Ambr. de Abraam, l.* 1. *c.* 2.

Part 2.

2. An humble *Confession* and [e] acknowledgement of *Gods goodnesse* towards him; illustrate and amplified by *his owne unworthinesse* of it; and so [f] a secret insinuation of *his thankfulnesse* for it.

[e] *Vers.* 10.
[f] *Indignitatis agnitio, ingratitudinis amolitio.*

Part 3.

3. An instant suite and *Supplication* to *God*, that he would vouchsafe to stand by him in his present distresse, and [g] deliver him out of the great danger that he was in at that instant, walking in no other way, than that *God* himselfe had set him in.

[g] *Vers.* 11.

Part 4.

4. An *Allegation* of [h] *Gods* gracious *promises* [i] formerly made him; which might seeme likely to faile, and to be utterly frustrate, if hee were now left to the mercie of his mercilesse *Brother*, who minded nothing but the destruction of him and all his.

[h] *Vers.* 12.
[i] *Chap.* 28. 14, 15.

Text.
Part 2.
Particulars.
1. *Iacobs Vnworthinesse.*

The words of *my Text* are *the second Part:* And therein are these *Particulars*;

1. *His* owne *Vnworthinesse*; *I am not worthy:*

2. *God*

2. *Gods Goodnesse*; laid downe,

1. In the *Grounds* of it, *Mercie*, and *Truth*; *Mercie in promising, Truth in performing:*

2. In *a Fruit* and *effect* of it; *Iacobs present estate*, now at his returne from *Laban*, compared with what it was, when he went thither:

He went over Iordan with his staffe alone, And *he was now become two bands*, or *two troopes.*

Where first in *Generall* observe we, ere wee come to the *Particulars*,

* *Iacobs Thankes-giving promised before his Petition*;

How before hee come to crave what hee would have of God, he doth in thankfull manner mention what alreadie he had received.

And withall note we,

k *The usuall practise of Gods people to beginne their prayers and petitions to God with a thankefull commemoration of mercies formerly received.*

So *Moses*; l *Lord thou hast beene our refuge from one generation to another.* And the *Saints* elsewhere; m *Lord thou wast sometime fauourable to thy Land, in bringing againe the Captiuitie of Iacob*, &c. And; n *We have heard, O God, from our Fathers reports, what wonderfull workes in times past thou wroughtest for thē.* And *David*; o *Lord, thou hast kept me from my childhood up till now: Therefore will I talke of thy wondrous workes. Forsake me not now untill mine old age, nor when I am gray headed*, &c.

2. *Gods Goodnesse.*
Grounds 2.
1. *Mercie.*
2. *Truth.*
Fruit.
Iacobs Penurie.
Gods Bounty.
Generall.
Iacobs Thankfulnesse.

* Ἀπὸ εὐχαριστίας τὸ αἴτημα τῆς εὐχῆς. *Chrysost. tom. 8. serm. 14.*

Observ. 1.

k *Arrogans oratio, si ab homine quid petiturus, dicas statim, Da mihi, Hoc peto, Debet inchoari Oratio à laude Dei, ut sequatur supplicatio. Ambr. nomine de Sacram. l. 6. c. 5.*

l *Psal. 90. 1.*

m *Psal. 85. 1.*

n *Psal. 44. 1.*

o *Psal. 71. 18, 19.*

Now this they doe,
Partly, in regard of *God*;
And partly, in regard of themselves.

Reasons 2.

Reason 1.

First, in regard of God, to testifie their *Thankfulnesse* to him, and [p] to incite him thereby the rather to vouchsafe them further fauour, being so thankful for the former. For [q] *Thanksgiving is the best, and* [r] *the most effectuall forme of Prayer.* And [s] *the ascent of our thanks-givings to God*, is a meanes to procure a more plentifull *descent of his mercies upon us.* It is as a little water powred into the *Pump*, when the *Springs* lye low, that bringeth up a great deale more together with it: Or as [t] the *Vapors*, that ascending up from the earth, are a means to bring downe *raine* for the watering of it, where it was parched and dried up; and so making it fertile, where it was barren before.

Reason 2.

Secondly, in regard of themselves, to strengthen their *Faith*, in assurance of future favour and safegard from God, upon ground and experience of his former goodnesse. For [u] *the receipt of former mercies giveth good hope and assurance of future favours.* [x] *Heare mee*, saith *David, when I call,* [y] *O my righteous God*, or *God of my righteous cause. Thou hast formerly delivered*

[p] *Deum siquidem ad ampliora diuitiis provocamus, quando sibi de præteritis gratias referimus. Sicut agricola terram illam diligentius colit, quæ uberius fructum reddit. Alex. Carpent. destruct. Vit. Par. 6. c. 4.*

[q] *Optima petitio ipsa gratiarum est actio.*

[r] *Efficacissimũ genus est rogandi gratias agere. Plin. Paneg.*

[s] *Ascensus gratiarum descensus gratiæ. Invitat ad magna, qui gratanter suscipit modica: & spem de futuris recipit, qui transacta beneficia recognoscit: nec desperatione frangitur, qui magnorum munerũ consolatione roboratur. Cassiod. Variar.*

[t] *Mirabilis natura, siquis velit reputare, ut fruges gignantur, arbores fruticesque viuant, in cœlum migrare aquas, animamque etiam herbis vitalem inde deferre. Plin. hist. nat. lib. 31. cap. 1.*

[u] *Sequentium rerum certitudo est præteritarum exhibitio. Greg. in Euang. hom. 1. Ex perceptione præteritorum munerum firma fit expectatio futurorum. Bern. de Temp. 18. & in Psal. 90. Serm. 7.*

[x] *Psal. 4. 1.*

[y] *Deus justitiæ mi. i. Deus mi justissime. Sicut Coloss. 1. 17. Hebr. 1. 3. Esai. 2. 20. & 31. 7. Quanquam potest exponi etiam, Deus vindex & assertor justitiæ meæ: vti Iun. & alij.*

me when I was in distresse: Have mercie therefore now againe on mee, and give eare to my prayer. And, [z] *Thou hast beene my succour; leave mee not now, nor forsake me,* [a] *O God my Saviour.* And, [b] *The Lord that delivered me from the clawes of the Lion, and the paw of the Beare, will deliver me also out of the hand of this uncircumcised Philistine.* So the Apostle *Paul* likewise; [c] *Who delivered me then, and doth yet deliver me, and I trust that he will further deliuer me againe.* And againe; [d] *The Lord stood by mee, when all forsooke me: and I was delivered out of the mouth of that Lion: Yea the Lord will deliver me from everie evill worke, and preserve me to his everlasting Kingdome.*

z Psal 27. 9.
a Deus salutis, pro salutifero: ut turris salutum, pro omni modo salutifera. 2 Sam. 22. ult.
b 1 Sam. 17. 37.
c 2 Cor. 1. 10.
d 2 Tim. 4. 16, 17, 18.

That which may serve to teach us;

Vses 2.

First, to keepe in minde carefully Gods former mercies, and not suffer them by forgetfulnesse to slip away from us. Wee should be in this regard (to use the Heathen mans comparison) like [e] *Civet-boxes*, which though the *Civet* be taken out of them, yet retaine still the *sent* of it: The sweet sent of Gods mercies and gracious deliverances should remaine still in our minds by a faithfull and carefull remembrance of them, even when the act it selfe is over.

Vse 1.

e Ὡς λεκανοπέδας χὼν ἐπιμένουσιν, ἢ εὐωδίαν ἐν πολὺν χρόνον ἀναφέρουσιν. Carneades apud Plut. de tranquill. Quod Budaeus perperam est interpretatus, dum λεκανοπέδας λεκανοπίδας, esse existimavit. Sic qui pomum in manu sua die d midia tenuerit, reliqua diei parte semi servabit odorem. Bernard. de Temp. 31.

And this should we the rather doe, that we may thereby bee encouraged the more constantly and confidently to depend upon God and his goodnesse for the time to come. For this is one maine cause of our usuall distrust of

Inducement.

Gods Providence in times of trouble, or in danger and distresse, that [f] *wee remember not* what God hath in former times done either for others, or for our selves. This it is that maketh men readie, when charge beginneth to come on them, and things goe backward with them, [g] *to put their hands to iniquity*, and by fraud and deceit, or by exaction and oppression, or by becomming instruments of evill offices to great ones, to seeke to repaire their losses, or to enlarge their estates: And men are wont to pretend a kinde of necessitie of so doing; *they should* [h] *not be able to defend the world* (as they speake) *unlesse they so did; there would be no living for them in the world, if they did otherwise.* As if God were not as well able to provide for them then, as before-time he had beene: as if either continuance of time had weakened his hand, or by his former bountie his wealth and treasurie were exhausted or wasted: As with man it oft falleth out. No: [i] *Gods hand is not shortned*; his power is not impaired: [k] but thy trust in him is straitned; thy faith is not strengthned. It is not his might, but thy faith, that faileth. And one reason thereof is, because thou callest not to minde, what God hath formerly done for thee, which hee is able also to doe for thee still. And surely if we did but consider seriously, who it was that [l] kept us and fed us in our *Mothers wombe* before wee were borne, when neither wee could shift for our selues, nor our parents doe ought for us; wee might

f *Psal.78.7,8,10, 11, 12. Quod scimus cum necesse nõ est, in necessitate nescimus. Bern. de Consider. l. 2.*

g *Psal. 125.3.*

h *Largitio fontem ipsum benignitatis exhaurit. Ita benignitate tollitur benignitas; quâ quo in plures usus sis, eo minus in multos uti possis. Cic. Offic. l. 2. & apud Lactant. Instit. l. 6. c. 11. Hinc Hieron. ad Paulin. Etiam liberalitate perit liberalitas.*

i *Esai. 59.1.*

k *Mat. 6.30. ὀλιγόπιστοι.*

l *Psal. 22.9,10.*

might well reason thus with our selves; *He that preserved and maintained me without any care or travell either of mine owne or others for me then, while I was yet in my Mothers wombe, is much more able by mine honest labours and endevours to dee the same now for me and mine: hee is able now to give me* [m] *sufficiencie by them, that then provided sufficiently for me without them.*

Againe, doe we desire to have *Gods goodnesse continued* unto us, or *enlarged* towards us? Let us be carefull then to shew our selves thankfull unto him for mercies formerly received. For [n] *thankfulnesse for former mercies, is a strong inducement to move God to confer further favours.* * *Let the people* (saith the *Psalmist*) *praise thee, O God; yea let all the people joyne together in the praising of thee: And then shall the earth bring forth her increase; and God will shew himselfe to be our God, by multiplying his mercies and blessings upon us.* As on the other side, the want of it lieth as *a blocke* in the way betweene God and us to debarre us of further blessings. For [o] *hee is unworthy of future favours, that is not thankfull for former mercies.* And * the *course of Gods gracious goodnesse stoppeth*, where *no recourse of thanks-giving is.* It is our *unthankfulnesse* [p] that stayeth and staunceth the streames of Gods bountie, that they flow not so freely as otherwise they would;

m πᾶσαν αὐτάρκειαν. 2 Cor. 9. 8.

Vse 2.

n Οὐδὲν γὰρ οὕτως ὁ Θεὸς ἀποδέχεται, ὡς ψυχὴν εὐγνώμονα καὶ εὐχάριστον. τοῦτο μόνον παρ' ἡμῶν ὀφείλεται, ἵνα καὶ ὑπὲρ τούτου πάλιν πλείονα ἡμῖν χαρίσῃται. *Grata mente nihil est Deo gratius: Et gratiarum actio est ad plus dandum invitatio. Chrysost. in Genes. hom. 52.*

* *Psal. 67. 5, 6.*

o *Indignus est dandis, qui ingratus est pro datis. Aug. de Temp. citante Io. Herolt. de Tep. 112. Non est dignus dandis, qui non agit grates pro datis. Greg. laudante Gul. Perald. Sum. tom. 2. tr. 6. p. 3. c. 1. & in epist. Dom. 18. Pent. ser. 1. & in Euang. dom. 14. Trinit. Ser. 1. Accipiendis indignus est, qui fuerit de acceptis ingratus. Bern. de Diverf. 27. & Iac. Genuens. de Temp. 150.* * *Gratiarum enim cessat decursus, ubi recursus non fuerit. Bern. de Temp. 40.* p *Ingratitudo ventus exurens est, exiccans sibi rorem misericordiæ, fluenta gratiæ. Bernard. in Cant. 51.*

would; [q] being like [r] the *Spring Solinus* speaketh of, that riseth and runneth over while men sing and play to it, but falleth and sincketh againe as fast, so soone as they cease. [s] That is it that causeth our prayers, though wee pray long, and sue hard, and crie loud, oft to faile; and causeth God [t] not to answer them according either to our desires, or to his owne wonted dealings with others of his in times past; not that [u] he is become either more [x] *short-handed*, or *close-fisted*, or *hard-hearted*, now than heretofore he hath beene; (for he is [y] *ever the same*;) but because, with those [z] *nine Leapers*, wee are more frequent and fervent in *prayer* than in *praise*, more forward and earnest to sue for what we desire, than to returne thankes for it againe when we are heard: [a] *Importunate to have; unquiet, till we have; and unthankefull, when wee have* once gotten what wee would have. Yea [b] this it is that causeth God, [c] *to bereave us oft of those benefits and blessings that he hath formerly bestowed on us*; as being but [d] *cast away* with us, as those things are, that on unthankful persons are conferred. [e] *Because* (saith

[q] *In Halesina regione fons est quietus & tranquillus cum siletur; si insonent tibiæ exultabundus ad cantus elevatur, & ultra marginē extumescit. Solin. Polybist. c. 11.*

[r] *Ita fons divinæ bonitatis ad letum gratiarum actionē exuberat, & beneficiorum suorum aquas inundat; subsidit, ubi ea deficit. Alex. Carp. destruct. vit. par. 6. c. 4.*

[s] *Petitionibus effectum negat, quod ingrati inveniuntur. Bern. de divers. 27.*

[t] *Quid sibi vult quod minus ergasuos liberalis nunc divina clementia videatur, ut quibus tanta contulit nec vocantibus, nunc orantibus, obsecrantibus, postulantibus sæpissimè, imò continuè, munera multo denegare videatur? Bern. ibid.*

[u] *Non quod aut manus abbreviata, aut mutata voluntas, aut immutata facultas. Sed quia non est inventus, qui gratias agat. Idem ibid.*

[x] *Num. 11. 23. Esai. 50. 2. & 59. 1.*

[y] *Semperidem. Psal. 22. 2, 3. & 102. 27. Mal. 3. 6. Heb. 13. 8. Iam. 1. 17.*

[z] *Luk. 17. 17.*

[a] *Vt accipiant, importuni; donec acceperint, inquieti; ubi acceperint, ingrati. Bern. de Consider. l. 4.*

[b] Ἀνάγκη δ' ἐγκαλεῖν ἐπιτιμᾶν τοῖς ὀνομάζουσι χαίρειν. *Philo de vita Mosis.*

[c] *Quæ contulit gratis, tollit ingratis. Quod illo dante fit nostrum, nobis superbientibus fit alienum. Aug. Homil. 14. Nec tantum nihil augetur ingrato; sed & quod datum est, tollitur. Bern. de Temp. 40.*

[d] *Quia dedisse pœnitet, quod perisse videtur. Numquid enim non perit, quod ingrato donatur? Idem ibid. 79.* Φαῦλον δὲ καὶ τὴν πόδα δεῖ τείνειν εἰς ὃν ἀκάνθας ἐξέλῃς τοῦ χαρίσματος, εἰς κακὸν ἐ; ὄχετον. *Lucian. antibol. lib. 1. ca. 30.*

[e] *Hosea 2. 8, 9.*

God of the unthankfull *Israelites*) *they say, I will goe after* [*] *my Sweet-hearts, that give me my meat and my drinke, my wooll and my flax, my wine and mine oile; and consider not, that it is I that gave them these things: Therefore* [f] *I will come and take these things againe away frō them.* And, [g] *because Pharao saith, The River is mine owne;* [h] *Therefore,* saith God, *will I drie up the River.* For the better understanding whereof, and of some other the like passages in the *Prophet*, I shall tell you that, that (it may be) will seeme very strange to many of you, and yet to some here present peradventure as well knowne as to my selfe. There is some *Countrey* in the *World* where it never raineth all the yeere long. [i] Of some it is by some reported without certaintie or truth. But it is certainly so in *Ægypt*: and even *Moses* himselfe intimateth as much, where [k] he saith that the Land of *Canaan* was therein unlike it. [l] It never raineth there ordinarily from one end of the yeere to the other; And [m] it is recorded therefore as a strange miracle, a thing never the like heard of, that some once in such a Kings reign it so did. But to make amends for that defect, and supply the want of it, once a yeere at a certaine time the River [n] *Shichor* or

[*] אוהבי *amasios meos.*

[f] *Revertar & tollam .i. tollam denuo, recipiam. Sicut Dan.9.25. revertetur et ædificabitur, .i. rædificabitur: uti Livel. in Chronol. Pers.*

[g] *Ezech.29.3,9.*

[h] *Esai.19.5,6.*

[i] Ὅτι βροντῶ καὶ ἀστραπαὶ καὶ ὑετοὶ οὐκ εἰσὶν ἐν τῇ Ἰνδικῇ. *Ctesias in Indic. apud Phot. Biblioth. Cod.72.*

[k] *Deut.11.9,10.*

[l] Οὐχ ὕεται τὸ ἄρχαιον ἡ Αἰγύπτου τὸ παράπαν. *Herodot. Thal.* Vndè & Nilus, αὔραιος, dictus, quia creditus est, αὔρας ἀποστέρησις μόνος τῶν πολεμίων ἢ πυρίχαδος. *Idem Euterp.*

[m] φάσμα μέγιστον habitum est, quod Psammenito regnante, Φαραὼν ὕδατος Thebe Ægyptiæ, ὅτι φοίνικες ὑδάτων ὕτι ὕσειεν. *Idem Thal.* [n] שיחור *1 Chron.13.5. & Ier.2.18.* Εἰς ὕδωρ Αἰθιόπων κατακλύσεται· οἱ δὲ Συήνης Ἑρμάκτου φερόμενοι μετ' ἄνεμον Νεῖλον ὄμβρος. *Dionys. Perieget. Siris Nilus Æthiopibus, & Homero Ægyptus. Plin. hist. Nat. l.5.c.9. Id nominis habet ab aquarum nigredine; prout & Græcis à colore vulturino, ἀιγυπιός, sed & Μέλας dictus est. Vide Scalig. ad Fest. Nam frustra sunt, qui apud Eustath. Græcam voci exotica tribuunt originem.*

Nilus [o] overfloweth all the low land, and so both filleth their ponds and cisternes, and watereth their grounds for them; and [p] if it fall short, it produceth a dearth; if it stay over-long it delaieth seed-time, and so causeth a late harvest. Now in regard hereof, because in *Greece* they had no such *River* that over-flowed their land, but their grounds were watered with *Raine* from Heaven, [q] the *Ægyptians* used in mockery to tell the *Greekes*, that *if God should forget to raine, they might chance to starve* for it. They thought the *raine* was *of God*, but [r] *not the River*: the *raine* that came downe from *heaven*, that came indeed, they thought, from him; but the *water* of the *River*, they thought came not frõ him, they had that of their owne, and [b] were not beholden to him for it. For this cause therefore doth God threaten to *drie*

o Ἄρουραν πλυνίζει πολαμὸς ὁν γῆς ἄνων καὶ πελαγίζων ὄμβρα. Greg. Naz. ad Ægypt. adven. Ægypti siccitatem Nilus temperat. Minut. Octav. Nili fluvii opibus et fœcunditate pascitur. Ruffin. hist. l. 2. c. 23. Nilus coloni vice fungens (ἐγγαστρικὸς, Herodot.) à Solstitio evagari incipit, primum sensìm, deinde vehementius quamdiu Sol in Leone est; mox pigrescit in Virginem transgresso, atq; in Libra residet. Plin. hist. Nat. l. 18. c. 18. Hinc Nilus χυσορρόας καὶ ὑγροχοΐς, dictus Ægyptis. Gregor. Naz. in Athanes. Imbrifer, quod imbrium vices suppleret; & Spicifer, quod fruges produceret, Martial. l. 1. ep. 62. & l. 10. ep. 74. p Proinde aut sterilis annus, aut fertilis est, prout ille magnus influxerit, aut parcior. Sen. quæst. Nat. l. 4. c. 2. Si 12. cubita non excessit, fames certa est; nec minus, si 16. exuperavit. Tanto enim tardius decedit, quanto abundantius crevit, & sementem arcet. Plin. hist. Nat. l. 18. c. 18. & Solin. Polyhist. cap. 34. Hinc Greg. Naz. in Epiphan. Τὸν Νεῖλον ὡς καρποδότην ἀνιμῶν καὶ ὑγροχοῦν (male vulgo φαυχῶν) καὶ μέλεον καὶ ἐυδαιμονίας τῆς πόλεως. q Πυθόμενοι ὡς ὕεται τάπα ἢ χάριν τῶν Ἑλλήνων, ἀλλ' ἢ πολαμοῖσι δεῖται, κατάπερ ἢ σφετέρη, ἐφασαν, Ἕλληνας, εἰ μὴ ἐθέλησει σφέσι ὕειν ὁ Θεὸς, πεινήσειν. Herodot. Euterp. r Quanquam Hom. Odyss. δ' Nilum Διοπετῆ πολαμὸν appellat. quod & Strabo notat geogr. lib. 17. b Ægyptus alendis augendisque seminibus ita gloriata est, ut nihil imbribus cœloque deberet. Siquidem proprio semper annue perfusa, nec alio genere aquarum solita pinguescere, quam quas ipse devexerat: tantis segetibus induebatur, ut cum feracissimis terris, quasi nunquam cessura censeretur. Plin. Paneg. Hinc Tibull. l. 1. el. 7. sic Nilum alloquitur, Te propter nullos tellus tua postulat imbres: Arida nec pluvio supplicat herba Iovi. Quia scil. Non nubium illa imbribus, sed terræ ipsius sudore & Nili fluminis incrementis foveretur. Aug. nomine de mirab. SScr. l. 1. c. 6. Itaque Ægyptus in hoc spem suam habet. Nemo (sibi) aratorum cœlum suspicit. Sen. quæst. Nat. lib. 4. c. 2. Quo loco memoria lapsus Ovidio tribuit, quod est Tibulli.

up,

up, (that is, restraine) *their River* (as [c] at sometimes also it appeareth by stories he did) wheron [d] the fruitfulnesse and fertility of their land did depend. And if wee would not have God to deale in the like manner with us, let us take heed how we be found faultie in this kinde, as they were. Let us call our selues rather to a due and a strict account, how thankfull wee have beene for Gods mercies toward us fore-passed, how thankfull we are for his favours which we enjoy at the present; and how we come short and faile (as upon due search we shal finde that we doe much the very best of us all) in either; that we may both repent us of our unthankfulnesse towards him, and grow up daily more and more in thankfulnesse for them.

That will be [e] the best meanes to continue them unto us; that will be [f] the best meanes to encrease them upon us: For * *thankfulnesse*, as good *seed*, being *bred of Gods blessings*, *doth* not *preserve* only, but *encrease* also, *that that bred it*.

And thus much for *the Generall*.

Proceed we now to the *Particulars*.

[c] *Biennio continuo non ascendisse regnante Cleopatra, constat. Per novem annos superioribus seculis non ascendisse, Callimachus est autor. Sen. quæst. Nat. l. 4. c. 2. Hinc Ovid. Art. l. 1. Creditur Ægyptus caruisse juvantib° arva Imbribus, atque annis sicca fuisse novem.*

[d] *Quantum crevit Nilus, tantum spei in annum est. Nec computatio fallit agricolam: adeò ad mensuram fluminis respondet, quã fertilem facit Nilus. Is arenoso & sitienti solo & aquam inducit & terram. Nam turbulentus cum fluat, fæcem relinquit, & quicquid pingue secum tulit, allinit: juvatque agros duab° ex causis, & quod inundat, & quod oblimat. Ita debet illi Ægyptus fertilitatem suam: & quicquid non adijt, sterile ac squalidum jacet. Sen. ibid. Mira natura fluminis, quod cum cæteri amnes abluant terras & eviscerent. (Limum non invehunt Euphrates Tigrisque sicut in Ægypto Nilus; sed præpinguem densamq; ubertatem diluunt. Plin. hist. Nat. l. 18. c. 17.) Nilus contra vires adjucit. Ibid.* * Φυλαχὴ γὰρ εὐεργεσίας ἀεὶ ἐστι ἡ τῆς εὐεργεσίας μνήμη, καὶ ἡ ἀπολεῖς εὐχαριστία. *Chrysost. in Matth. hom. 25.*

[e] *Beneficia plura recipit, qui scit reddere. P. Syr. Meliora siquidem & majora meretur accipere, qui collata bona de corde probatur non emittere. Cassiodor. in Psal. Et fidelis in modico, munere dignus ampliore censetur. Bern. de Temp. 40. Sicut contra, Infidelis in modico, quod maximum est accipere non meretur. Ibid. 91.* * Ant. Rous. oile of Scorp. Consid. 2. sect. 4.

Particular 1.
Iacobs unworthinesse.

Where first we finde,

Iacob confessing his owne unworthinesse:

g *Lesse than all those favours*, (for so are h the words in the *Originall*) that *God* had vouchsafed him, and heaped up so plentifully upon him.

Lesse than them, or any of them:

Because i altogether *unworthy of them*; as not deserving, nor having right to require ought, (and much lesse so much as he had received,) by way of due debt and desert at *Gods* hands.

And againe, *Lesse than them*, because k *unable to requite them:* For l *God and our Parents*, (saith the Heathen Man) *cannot bee requited.* m *David* sought sometime how he might; but but he could not devise how. n *Thankes* alone hee could returne (*a poore requitall*) and no more.

Where againe observe we *a second Practise of Gods people*;

When the godly repaire to God for ought by Prayer, they are ever confessing and acknowledging their owne vileness and basenesse, their inabilitie and weakness, their indignitie and unworthinesse.

So *Iacob* here: and so his Grand-father *Abraham* before him; o *How should I that am but* p *dust and ashes, presume to speake to my Lord?* And, q *What am I?* saith *David*; *or what is my*

Sense.

Reason 1.

g *Minor sum cunctis miserationibus tuis. Vulg.*

h קטנתי מכל

i *Minor sum, i. indignus sum miserationibus tuis mihi impensis. Hug. Car.*

Reason 2.

Excedunt miserationes tuae merita mea. Propter substantiam hoc dicit, quam sine meritis dedit. Hier. Oleast. Indignus in quem tot tantaq; conferret. Calvin. Piscat.

Observ. 2.

k *Inferior i. Impar sum omnibus beneficijs his. Iun.* Ἐν τοῖς ἀεὶ θεὸς ἡμῶν εὐδεὶς τὴν ἀξίαν ποτ' ἀν ἀποδοῖν.

l *Psal.116.12.13. Quærebat quid retribueret, & non inveniebat. Imò quasi aliquid invenit, remãsit in actione gratiarum: nam in relatione defecit. Gratias agere licet, referre non licet: non enim potes. Aug. in Psal.44.*

m *Quid dicam aliud quam gratias gratiæ ejus? Nos enim gratias agimus: non damus, nec reddimus, nec referimus, nec rependimus gratiam. Idem in Psal.88.*

n *Gnovis & cinis.*

o *Genes.18.27.*

p עפר ואפר

q *2Sam.7.18.*

parentage,

paretage, that thou shouldst afford me such favors? And, [r] *What is man that thou shouldest regard him? or the sonne of Man that thou shouldest once thinke on him?* [s] *I am not worthy*, saith *Iohn* the *Baptist* of our Lord *Iesus, to carie his shooes after him*; or [t] *to untie but his shooe-strings.* [u] *Vnworthy*, saith the *Centurion, that thou shouldest come under my roofe*; or, [x] *that I should come once in thy presence.* [y] *Vnworthy*, saith the *Prodigall Childe, to be called thy Sonne.* [z] *Vnworthy*, saith the Apostle *Paul, to beare the name of an Apostle.*

And what is the *Ground* of all this? Doubtlesse it ariseth,

Partly from the *Consideration* of their owne *unprofitablenesse* and *abominablenesse*; *Grounds 2. Consider. 4.*

And partly from the *Consideration* of *Gods Majestie* and *greatnesse*.

First from the *Consideration* of themselves. *Ground 1.*

(1) Their *vilenesse and abominablenesse in evill.*

(2) Their *poorenesse and unprofitablenesse in good.*

1. Their *vilenesse* and *abominablenesse* by reason of *Sinne*. In regard whereof, they are not unworthy only of ought that is good, but worthy of all evill, if God in the rigour of his justice should regard them as in themselves they are. [a] *Behold, I am vile*; saith *Iob: what should I say?* [b] *Bred in sinne*, saith *David, and borne in iniquitie.* And, [c] *If the very heavens themselves, and* [d] *the starres* (the brightest and cleerest part of them) *be not cleane in Gods sight:* *Consid. 1.*

[r] *Psal.8.4.& 144. 3. Iob 7. 17, 18. Misericordiæ tuæ est, non meritorum ipsius. Aug. de diverf.20.*
[s] *Matth.3.11.*
[t] *Mark. 1. 7. Luk. 3. 16.*
[u] *Matth.8.8.*
[x] *Luk.7.7.*
[y] *Luk.5.19, 21.*
[z] *1 Cor.15.9. Sic de se Ambr.de Pœnit.l.2. c.8. Indignus vocari Episcopus.*
[a] *Iob 39.37.*
[b] *Psal.51.5.*
[c] *Iob 15.14,15.*
[d] *Iob 25.5,6.*

How much more is Man [e] *a mirie worme, uncleane?* Yea, [f] *how much more,* (I say) *is Man abominable, that drinketh in iniquitie like water?* [g] With whom sinne is as familiar as his ordinarie diet, his daily meat and drinke is? Whereupon well saith *Augustine*, entreating of those words of the *Psalmist*, [h] *Reject not, O Lord, the worke of thy hands:* [i] *Regard, O Lord, in me not my worke, but thine owne: for if thou regardest my work, thou damnest mee; if thine owne worke, thou crownest me. Since that whatsoever good I have, I have it from thee: and it is therefore rather thine than mine.* For [k] *I know*, saith the Apostle, *that in me, that is, in this flesh of mine there dwelleth nothing that is good.*

2. Their *poorenesse* and *unprofitablenesse* even *in the good* that *they doe or have.*

1. The *poorenesse* and *imperfection* of that *grace* and *goodnesse* that is yet in them, and of all that they doe consequently, while they live here. For our *sanctification* is here but *in part.* As [l] *we know but in part:* so we are purged but in part. [m] *I am not yet perfect*, saith the Apostle. And, [n] *who can say, I have so clensed mine heart*, saith *Salomon, that I am wholly free from sinne?* Yea as [o] *the most that any know is the least of that they know not:* so the most of the sanctifying *Grace* that wee have, is the least (for the most part) of that that wee want and should have. There are *reliques* and *remainders* of *the old man* still even in the best. They are not so [p] *stript*

[e] Lumbricus. Iun.
[f] Iob 15.16.
[g] Cui peccatum æquè familiare ac cibus & potus est. Iun.
[h] Psal. 138.8.
[i] Opus tuum in me vide, Domine, non meum. Nam meum si videris, damnas me: Tuum si videris, coronas me. Nã & quæcunque sunt bona opera mea, ab te mihi sunt: et ideò tua magis quã mea sunt. Aug. in Psal. 137. Adde quod Bern. de Temp. 48. Necesse est credere quod æternam vitam nullus potes operibus promereri, nisi gratis detur & ipsa. Merita enim omnia dona Dei sunt: & ita homo magis propter ipsa Deo debitor est, quã Deus homini. Quod idem & Durand. habet in Sent. l. 2. d. 28. q. 1.

Consider, 2.

[k] Rom. 7.18.
[l] 1 Cor. 13.9.
[m] Philip. 3.12.
[n] Prov. 21.9.
[o] Maxima pars eorum quæ scimus, est minima eorum quæ ignoramus. Aug.
[p] Ephes. 4. 22. —ut lubricus serpens Exuit in spinis vestem. Lucret. de rer. Nat. lib. 4.

of

of their *old garment*, of their [x] *priſon apparell*, but that many a ragge of it hangeth ſtill upon them, and [q] *ſticketh* ſo *cloſe* to them, that they will not off all, till they go altogether for good and all, till[r] *death* do that all at once, that [s] *Grace* doth now by degrees. Though [t] *Sinne reigne not* in them, as [u] formerly it hath done: yet it remaineth with them, and [x] *dwelleth* ſtill, like a bad *Inmate*, within them. [y] *It remaineth*, ſaith *Bernard*, even in the beſt, though *plucked up* by the root, yet *not* wholly *pulled out*; though *dejected* and throwne downe in regard of its *regencie*, yet *not ejected* or caſt out in regard of *inherencie*. It is [z] like *a wilde fig-tree*, ſaith *Proclus* in *Epiphanius*, that hath ſo pierced into the *ſtone-wall* of a faire *Temple*, that though it be cut away, the *boughs*, *body* of it, and the *maime ſtumpe* of it pulled out, yet ſome of the *ſtrings* of the root, [a] readie ever anone to ſprout out againe, will abide there, doe what can be done, till the *wall* it ſelfe be digged downe. It is as [b] *the fretting Leproſie in an houſe*, that though the *walls* be ſcraped over and over, againe and againe, yet will not away, untill the *building* be it ſelfe wholly demoliſhed. And [c] as wee are our ſelves; ſo is all that commeth from us. There is *a tang* and *taint* of this *rotten root* in all that we doe: as there is [d] *a tincture* of the *ſtai-*

[x] *Geneſ.* 41. 14.
[q] *Hebr.* 12. 1.
[r] *Rom.* 6. 7.
[s] 2 *Cor.* 3. 18. & 4. 16.
[t] *Pſalm.* 19. 13. & 119. 133. *Rom.* 6. 12 14. *Tit.* 3. 3.
[u] *Rom.* 6. 17.
[x] *Rom.* 7. 17, 20.
[y] *Habitat; ſed non regnat: manet; ſed non dominatur aut prævalet: Evulſum quodammodo, nec dum tamen expulſum; dejectum, ſed non prorſus ejectum tamen. Bern. in Pſa.* 90. *ſerm.* 10. *Eradicari ſiquidem aut extirpari penitus è cordib⁹ noſtris malitia non poteſt. Idem de Temp.* 45.
[z] Καθάπερ ἐν οἰκοδομήμασι ναῶν καλῶν ἀγχίαν συνκῆν γεννηθέντα καὶ ὅσα πάσας τὰς ἁρμονίας πελυελημμένας ῥίζαις τῶν λίθων κεκυμμένα, καὶ ἀφέτεον τὸν φύειν στέλλεται, ἕως πάσι ὑπόπαυσιν δῶ, λυθεὶς ὢν τῶν καθ' ἕς ἐξλάσησι τύπτοις τῶν λίθων. ὑπονζῶν] & ἐπὶ τὸ σῶμα τοῦ τοιούτου, συζῆν ἀναγκαῖον καὶ τὴν ἁμαρτίαν ἐνδον τὰς ῥίζας αὐτῆς ὑποκρύπτοντα, εἰ καὶ ἔξωθεν τεμοῖς τοῖς ὑπὸ τῶν σωφρονισμῶν καὶ τῶν δεπόνων ἀνεστέλλε. *Proclus apud Epiphan. hæreſ.* 64.
[a] *Rom.* 7. 19, 20, 21, 23.
[b] *Levit.* 14. 36. — 45.
[c] *Hagg.* 2. 15.
[d] *Tinguntur ſolis radijs, eorumque trahunt ſimilitudinem, in quorum oram ſubeundo venere. Plin. hiſt. Nat. lib.* 2. *cap.* 18.

wed glasse in the *light* that it giveth, and in the *rayes* of the *Sun*, though pure otherwise themselves, that passe through it. [e] *Our evill actions are meerely evill*, saith *Gregorie*, *but our good actions* (are not, nay) *cannot be purely good*. They are but [f] *maimed*; saith *Prosper*. They are [g] *so imperfect, and some way or other corrupt*, saith *Anselme*, *that God might well be displeased with them*. [h] *Our righteousnesse is all* (even the very best of it) *in Gods sight*, saith *Bernard* (alluding to the words of the Prophet [i] *Esay*) but *as a menstruous clout* (that is, as a filthie, beastly, abominable rag) *if it should strictly be examined*: [k] *Vnlesse we esteeme our selves better than our fore-fathers, who have no lesse truly than humbly confessed so by themselves*. And, *if our best righteousnesse* be such; (no better than [l] *unrighteousnesse*; saith *Gregorie*; a kinde of [m] *unrighteous righteousnesse*, saith *Bernard*:) [n] *what is our unrighteousnesse* than? If [o] the *light* that is in us burne so dimme, how is it with our *darknesse*; which for

[e] *Si de his divinitus districtè discutiamur, quis inter hæc remanet salutis locus? quando et mala nostra pura mala sunt, & bona quæ nos habere credimus, pura bona esse nequaquam possunt. Greg. Moral. lib. 35. cap. 26. Quæsq; enim pœna corruptionis astringimur, quamlibet vestis operibus insudemus, verâ mûditiam nequaquam apprehendimus, sed imitamur. Ibid. l. 9. c. 28.*

[f] *Ipsa et virtutum gaudia vulnus habent. Prosper. in sententiis.*

[g] *Terret me vita mea. Namque diligenter discussa apparet mihi aut peccatum, aut sterilitas ferè tota. Quod si quid fructus in ea videtur, sic est aut simulatum, aut imperfectum, aut aliquo modo corruptum, ut possit aut non placere, aut displicere Deo. Anselm. de miser. homin.* [h] *Sed quid potest esse omnis justitia nostra coram Deo? Nonne juxta Prophetam, velut pannus menstruatæ reputabitur? Et si districtè judicetur, injusta invenietur omnis justitia nostra, & minus habens. Bern. de Temp. 94.* [i] *Esai. 64. 6.* [k] *Nostra justitia, siquis est, humilis justitia, recta forsitan, sed non pura. Nisi fortè meliores nos esse credimus patribus nostris qui nò minus veraciter quam humiliter aiebant, omnes justitiæ nostræ, &c. Bern. de Verb. Esai. 5. Sic etiam explicant, hæc applicant saltem verba illa Prophetæ Origin. in Rom. c. 3. Hieron. in Esai. c. 64. Aug. nom. soliloq. c. 28. Bern. in dedic. Eccles. 5. Ex Pontificijs Hugo Cardinal. in Iob 9. Albert. Mag. in Miss. d. 3. tr. 2. cap. 5. Perald. Sum. tom. 2. tr. 6. Par. 3. cap. 3. Pigh. Controv. de Fid. & Iustif. Ferus in Ioan. cap. 3. & Matth. cap. 12. Quod delet Index Expurg. Hisp.* [l] *Sciunt Sancti, quia omnis justitia humana injustitia esse deprehenditur, si divinitus districtè judicetur. Greg. Mor. l. 21. c. 15.* [m] *Injusta justitia. Bern. supra.* [n] *Quid ergò de peccatis eris, quando te ipsa pro se poterit respondere justitia? Bern. ibid.* [o] *Matth. 6. 23.*

the

the most part is more than the *light*, even in those that have most?

Againe, they consider as their *poorenesse* and *imperfection in Grace*; so their *unprofitablenesse*, even *in the good* that they doe out of *Grace*. For, [p] *When you have done all that ever you can*, saith our Saviour, *say that you are* (for [q] so indeed you are, but) *unprofitable servants*. It is *a Question* moved by *Eliphaz* in *Iob*, [r] *Whether a man can be profitable to God, as he may be profitable to Man*, either *himselfe*, or any other. And it is well resolved and answered by *Elihu* in the *Negative*: [s] *If thou doest well*, saith he, *what good doest thou to God?* or *what is hee the better for it?* And againe, [t] *If thou doest evill, what hurt doest thou to him? Be thy sinnes never so many, what is hee the worse for it?* No: [u] *All my well-doing*, saith *David*, or *my goodnesse, is nothing to my God*. [x] *He were not God*, saith *Augustine*, *if my well-doing could doe him any good*. For [y] *God* (saith one well) *being ever the same, is neither the better for our goodnesse, nor the worse for our wickednesse. He*

Consider. 3.

[p] *Luk.17.10.*

[q] *Sed hoc, inquies, propter humilitatem monuit esse dicendum. Planè propter humilitatē. Sed nūquid contra veritatem? Bern. de Diverſ.17. Nam quod chryſoſt. in Oziam. ho.3.* Οὐκ εἶπεν, Ὅταν πάντα ποιήσητε, ἀχρεῖοί ἐστε, ἀλλ' ὑμεῖς λέγετε, ὅτι ἀχρεῖοι ἐσμεν: *nihil huic repugnat ſententiæ; cum & ipſe alibi ſtatuat;* καὶ τίς γε ὢν ἐξ πωνοφρεσύνη ἦν ἐκεῖνος, ἀλλ' εὐγνωμοσύνη. *In Mat. hom.3. i. non tam humilitas id erat quam ſanum judicium: vti vertit Bern. Brix. ad pop. Ant. hom. 38.*

[r] *Iob 22.2,3.*

[s] *Iob 35.7. Iuſtitia noſtra Deus non indiget. Totumque quod rectè colitur Deus ab homine, proderſt homini non Deo. Neque enim ſanti ſe quiſquam dixerit profuiſſe quod biberit, aut luci, ſi viderit. Aug. de Civit. lib.10. cap.5.*

[t] *Iob 35.6. Sed quæ flagitia in te, qui non corrumperis? aut quæ adverſus te facinora, cui noceri non poteſt? Sed hoc vindicas, quod in ſeſe homines perpetrant; qui cum in te peccant, impiè agunt in animas ſuas. Idem Confeſſ. l.4. c.8.*

[u] *Pſal.16.2. Nec ille collato eget, nec nos ei quicquam conferre poſſumus. Sen. de benef. l.4. c.9. Nec eget bonis, nec timet à malis. Auguſt. in Pſal.80.*

[x] *Ideò Deus meus, quia bonorum meorum non indiget. Omne enim bonum noſtrum aut ipſe eſt, aut ab ipſo. Aug. epiſt.5. & de doctr. Chriſt. l.1. c.31.*

[y] *Nos cum te amamus, à te ad te afficimur, qui poſſumus miſero aliquo modo eſſe & non amare te, hoc eſt, eſſe & male eſſe. Tibi autem qui ſemper idem es, nihil accedit ſi amando proficimus ad te, nihil decedit, ſi non amando deficimus à te. Guilelm. à S. Theoderic. de amor. Dei, c.8. quod Bernardo perperam tribuitur.*

neither gaineth ought by us, when wee love and serve him, and cleave close to him: nor loseth he ought by us, when we love him not, but leave him and fall away from him. For [z] hee can be well enough without us: but we can by no meanes doe well without him. And therefore he cannot be the better for us; howsoever we may be the better for him.

Secondly, from the *consideration* of *Gods* infinite *Majestie and dignitie*, his worth and his greatnesse, that dampeth and obscureth all those their excellent parts, for which others so much worthily and deservedly admire them. [a] Goodly Creatures are the *Stars*, and [b] they shine bright in the *Night*, but when the *Sunne* is once up, all their light and luster is gone, it is no more to be seene, than as if they were not: Nor doe those worthy *Saints* of God, whom wee justly deeme as bright [d] *Starres*, retaine their glorious lustre that yet dasleth our eyes, when they appeare in the presence of the [e] *God of Glory*. The nearer therefore *Gods Saints* ap-

Ground. 2.

Consider. 2.

[z] Nec crescit Deo, accedente te; nec decrescit decedente te. *Aug. in Psalm.* 145. *Si fueris sine Deo, minor eris: Si fueris cum Deo, major Deus non erit. Nam ex te ille major: sed tu sine illo minor. Reficieris, si accesseris: deficies, si recesseris. Integer manet te accedente; integer manet & te cadente. Idem in Ioan.* 11. *Non erit major, si placet tibi; sed tu minor eris, si displicet tibi. Ib.* 18.

[a] *Psal.* 8. 3.

[b] Ἥλιος ἀφίστι καὶ γῆς ἐπαυρεῖς τὰς ἀστέρας, ἀστέρων μὴν κάλλος χρῆς, ἀμαυροῦσι δὲ σύγχρονοι σελήνης, τῇ τοῦ λαμπροτάτου ὑπερβολῇ τῶν φωσφόρων ἀστέρων ἀστίλβον τὸ κάλλος. *Basil. Sel. hom. in Transfig.* ἥλιος ἀνίσχοντος λαμπρότης τὸ τῶν ἀστέρων ἀναυρῶν χρῶμα. *Isid. Pel. l.* 1. *epist.* 257. *Sol reliquos sidera occultat; quibus & lumen suum fœnerat. Plin. hist. Nat. lib.* 2. *cap.* 6. *Minuta lumina claritas Solis obscurat. Sen. epist.* 67. *Sic cum Sole perit sidericus decor. Idem Medea. Per diem fulgorem Lunæ Stellarumque omnium Sol exortus abscondit. Ambros. Hexam. lib.* 4. *cap.* 3. *Simulque ut Sol ortus sui signa præmiserit, omnes Stellarum ignes sub unius luminaris fulgore vanescunt. Ibidem cap.* 6. *Clara latent sub Sole coæsco Sidera. Dracont. Hexam. Et, Hujus ab aspectu languescunt. Ibid. Inde Sol dictus, quasi solus sit. Cic. de Nat. Deor. l.* 3. *Quia postquam exortus est, reliquis obscuratis sideribus solus apparet. Cassiod. in Psalm.* 103. *Iul. Firmic. de Error. Gent. Isid. Origin. lib.* 3. *cap.* 70. *Verum Sol potius à Græco* ἥλιος. *Bibliand. de rat. ling. lib.* 3. *cap.* 2. *Priscis enim Sol dicebatur, ut & Apello, Hemo, helus. Auson. Popma de antiq. loc. l.* 1. *c.* 1. *& Meurs. miscellan. l.* 3. *c.* 8.

[d] *Apoc.* 1. 20. [e] *Act.* 7. 2.

proach to *God*, and consider his worth and his *greatnesse*, the more apprehensive are they of their owne *meannesse* & unworthinesse. And as [f] the *Moone* never casteth lesse light, than when shee is neerest the *Sunne*, from whom she hath it: so neuer doth ought, (ought, I meane, that excelleth, that is ought,) lesse appeare in any of us, than when we approach neerest *the* [g] *Father and* [h] *Fountaine of Light*, from whom we have received whatsoever we have. For [i] no where doth *Man* better or more fully see his owne *meannesse*, than in the *Glasse* of *Gods Greatnesse*. [k] While we sit here in the *Church* together, and looke one upon another, or upon other things here about us, we may well seeme to be well-eyed and quick-sighted the most of us. But if the *Sun* should shine bright abroad, and we should goe out and looke full on it, our eyes would be soone obscured and darkened, and all our sharp-sightednesse would prooue nothing but meere dimnesse and darknesse. And surely, if the very *Seraphim* themselves, though so *glorious Creatures* in themselves (that [l] their presence when they appeare but in some *glimpse* only of that their *celestiall glorie*, is wont to strike such terrour and astonishment into those to whom they appeare in that manner) yet when they cast their eyes on that most glorious [m] *Sunne of Righteousnesse*, this [n] *Sunnes*

[f] Τὴν σελήνην, ὅσον ἀπέστη τοῦ ἡλίου, τοσοῦτον καὶ λαμπροτέρα ἐφαίνετο καὶ χρυσῆν τὴν γραμμὴν ἐπεδείκνυτο. Plut. praecept. conjug.

[g] Iam. 1. 17.

[h] Psal. 36. 9.

[i] Nusquam se melius deprehendit modus imperfectionis humanae, quam in speculo visionis divinae. Bernar. ad fratr. de Mont. Dei.

[k] Ὀφθαλμοὶ ἀμυδραὶ ἡλίου, λυμῶν δὲ ἀφάρασιν ἐλέγχει θεὸς ἐπιδημοῦν. Greg. Naz. ad Sasim. epist. Si vel terram despicimus medio die, vel intuemur quae aspectui nostro circum circa patent, validissima perspicacissimaq; acie videmur nobis praediti: at vbi in Solem suffiximus atque arcellis oculis contemplamur, vix illa quae egregie in terra valebat, ra-

ta fulgore protinus constringitur & confunditur, ut fateri cogamur, illud nostrum in contemplandis terrenis acumen, vbi ad Solem ventum est, meram esse hebetudinem. Idem in reputandis nobis contingit, &c. Calvin. Institut. lib. 1. cap. 1.

[l] Dan. 10. 7, 8, 11, 16, 17. Luc. 1. 12. Act. 10. 4.

[m] Malac. 4. 2.

[n] Psal. 8. 3. & 74. 16.

Creator, the Author of its excellencie, and [o] infinitly therefore more excellent than it, they are so abashed at the consideration of their owne vilenesse in comparison of it, that [p] *they clap their wings on their faces*, ([q] as men are wont to doe their hands, when the lightning flasheth in their eyes) as wholly overwhelmed with it, and not easily enduring it. No marvell if [r] *Elias*, when *God* spake unto him, (though in no terrible manner, but with *a still voice*, yet) *cast his mantle over his face*, as abashed at his appearance; and if other *the Saints of God*, when by prayer they repaire unto God, and [s] set themselves in his speciall presence, [t] beholding *God* as it were then looking with *full eye* upon them, and [u] looking him in a manner *full in the face*, doe then especially, as take notice of, so confesse and acknowledge, their unworthinesse to approach so glorious a presence, and to require or expect ought from the hands of such *a Majesty*, being so meane, so vile, so base, so abominable, as they are, and doe then especially see themselves to be. [x] *Lord depart from me; I am a sinfull wretch*; saith *S. Peter* to our Saviour, when in a strange draught of fish only, he saw some print of his Deitie. And, [y] *I have oft heard of thee by report*; saith *Iob* to *God*: *but now mine eye seeth thee: And therefore doe I even abhorre my selfe; and repent me in dust and ashes*; in [z] such as my selfe am. Men are then [a] *holiest* (saith *Pythagoras*) when they repaire unto *God*: they are *humblest* sure (say

[o] *Esai.24.23.*

[p] *Esai.6.5.*

[q] Εκπλαγησομένων γὰρ ἐν τῷτῳ, τρεμόντων καὶ φερόντων τὰ ἀπὸ τῶν ὀφθαλμῶν πολλῶν ἀστραπῶν. διὰ τῷτο, καθάπερ νὴ τὴν χεῖρα, τῷ τῶν πτερύγων περιβολῇ σκιαζόντων τὰς ἑαυτῶν ὄψεις. καὶ ὅπερ ἡμεῖς πάσχομεν εἰωθότες, ἢ βροντῶν καταπηδωμένων, ἢ ἀστραπὴν φαινομένων, ἐπὶ τὸ ἔδαφος κλινόμενοι, τῷτο δὴ ἐκεῖναι ἔπασχον. *Chrysost. in Esai. cap.6.*

[r] *1 King.19.17.*

[s] *Ier.36.19. Act.10.33. Eccles.5.2.*

[t] *Psal.16.8.*

[u] *Psa.27.4. et 42.2.*

[x] *Luk.5.8.*

[y] *Iob 42.5, 6.*

[z] *Gen.2.7. & 3.19. & 18.27. Sirac.10.9.*

[a] Βέλτιστοι δὲ ἄνθρωποι ὅσοι τὸν Θεὸν βαδίζουσι. *Pythag. apud Plut. de Superstit. & de defect. orac.*

(say I) when they approach nearest to him.

Now this may serve first to teach us *Humilitie*. For if so worthy *Saints* and *servants of God* account themselves *unworthie* of ought, and thinke and speake so meanely of themselves; what doth it behove us to doe, that come so farre short of them? There are *two Vertues* especially, that our Saviour *Christ* hath by *his owne example* commended unto us, to be imitated of us; [a] *Humilitie* in his *Life*, and [b] *Love* or *Charitie* at his *Death*: Which wee may well therefore tearme [c] *Christs cognisances*; and the *markes* and *badges* of those that be his. And certainly where *Humilitie* is wanting, that is wanting that *Gods Children* have ever most of all abounded and excelled in. All their speeches and sayings generally (if you mark them) savour strongly of it. [d] *Dust and ashes*, saith *Abraham*. [e] *A Worme, and no Man*; saith *David*. [f] *Not a Man, but a Beast*; saith the Wise-man *Agur*, and [g] *Asaph*. [h] *The least and last of the Saints*; and [i] *of the Apostles*; saith the Apostle *Paul* of himselfe: but [k] *the first and* [l] *chiefest of Sinners.*

Vse 1.

[a] *Humilis venit. Zach.* 9 9. *Mat.* 21. 5. *humilitatem docere venit. Matth.* 11. 29. *August. in Ioan.* 25. *Discite à me, inquit. Quid discimus à te? nescio quid magnum à magno artifice. Nunquid ut eadem cum illo faciamus? Qui potest, quæ solus Deus facit? Hoc disce à me, quod factus sum pro te. Quid prodest, si miracula facis, & humilis non sis? Idem hom.* 34. *Nolo à me disceatis, facere quæ feci; sed quod factus qui feci, ne pavirent quæ feci. Idem de verb. Ap.* 12. [b] *Iob.* 13. 34, 35. [c] *Quo modo de Fide Basil. apud Greg. Naz. in Epitaph.* Οὐ μεγάλη ὁ χριστιανισμὸς, ἀλλὰ πίστις χαριζομένη τὸ τέλος. *Et de Charitate & Pace, Chrysost. in Hebr. hom.* 31. Ἀγάπη καὶ εἰρήνη χαρακτὴρ τῶν χριστιανῶν. [d] *Pulvis & cinis. Gen.* 18. 17. [e] *Vermis, non Vir. Psal.* 22. 6. [f] *Iumentum, non homo. Prov.* 30. 2. [g] *Psal.* 73. 22. [h] *Minimus Sanctorum. Ephes.* 3. 8. [i] *Minimus Apostolorum.* 1 *Cor.* 15. 9. *Sic de se Ambr. de Pœnit. l.* 2. *c.* 8. *Minimus Episcoporum omnium, & infirmus merito.* [k] *Primus peccatorum.* 1 *Tim.* 1. 15. [l] *Primus, quo nullus prior. Gerson, consol. Theolog. imò, quo nullus peior. Aug. de verb. Ap.* 9. & 10. *Nec hoc dixit mentiendi præcipitatione, sed æstimandi affectione. Qui enim perfectè examinando semetipsum intelligit, suo peccato nullius peccatum par esse existimat, quod non sic ut suum intelligat. Bern. ad Fratr. de Mont. Dei.*

And where men therefore are so prone to stand upon *tearmes of Comparison*; *I am as good a man as such and such*: and, *I deserve as well as they*: and, *I see no reason why I should not be respected as well as any other*: and are so readie to thrust themselves forward; and not [m] *in giving honour to others*, as the Apostle exhorteth, but [n] *in taking honour to themselves*, which the Holy Ghost reproveth, strive *to goe beyond others*: it savoureth not of [o] the *Spirit of Christ*, nor of that [p] *Spirit* that *Gods Children are led by*; but of the *Spirit* and humour rather of those, who in the *Gospell* are reported to have [q] affected *the chiefe roomes at feasts*, and *the highest seats in the Synagogues*, to be crowched and cringed to, and *to be called, Rabbi, Rabbi*: the [r] *Scribes* and *Pharisees*, I meane, [s] who in comparison of themselves, scorned and contemned all others; [t] *I am not like other men; nor like this Publican*: saith he.

Such should remember that [u] *Where the true feare of God is, Pride is not*: and consequently, that where such pride is, there is a great want of sinceritie. And consider withall, that as there is [x] *no Vertue more acceptable* and well-pleasing *to God than Humilitie*: so there is [y] *no Vice* in Gods sight *more abominable than Pride. It is a strange thing*, saith *Augustine*, entreating of those

m *Rom.12.10. Phil.2.3.*

n *Hebr.5.4.*

o *Matth.11.29. Col.3.12,13.*

p *Rom.8.14.*

q *Matth.23.6,7. Mar.12.38.39.*

r *Luk.11.43. & 20.46.*

s *Qui dum in se singulariter exultant, alijs arrogantes insultant. Bern. de Grad. humil.*

t *Non sum sicut cæteri, non sicut iste. Luk.18.11.*

Ἔαυτὸν τοῦ πάντων εἶναι, μίας ἢ δύο τῶν ἀναγκαίων τυχόντος τοῦ παρὰ πολλοῖς τυφόμενος. *Basil. Selleum.34.*

u *Vbi timor, nullus tumor. Ber. in Cant. 23. Quid est enim timere nisi non tumere? Gilbert. in Cant.19.*

x Οὐδὲν δ' ὅπως ἂν μᾶλλον ὁ Θεὸς καὶ ἀγαπᾶ ἢ ταπεινοφροσύνη καὶ εὐχάριστον. *Chrysost. tom.6. Orat.83. Quanto quis humilior in se fuerit, tanto in Dei conspectu major erit. Superbus verò quo gloriosior inter homines fuerit, eo apud Deum despectior erit. Aug. de Temp.213. & Greg. Moral. l.8.c.22.*

y *Prov. 6.16,17, & 8.13, & 16.5. Exosa semper est Deo superbia. Cassiod. Var. l.3. epist.3.*

those words of the Psalmist, [a] *Though the Lord be on high himselfe, yet beholdeth he the lowly: as for the proud and hautie, he knoweth them afarre off.* [b] *It is a strange thing*, saith he, and yet as true as it is strange: *God he sitteth aloft himselfe in heaven: and yet the higher a man lifteth himselfe, the further he is from him; the lower a man stoopeth, the nearer he is to him.* We have a very pregnant instance of it in the *Pharisee* and the *Publican*, by our Saviour propounded. [c] *The proud Pharisee pressed* as *neere God* as hee could: *the poore Publican*, not daring so to doe, *stood aloofe off.* And [d] yet was *God farre from the proud Pharisee, but neere to the poore Publican.* [e] The latter *went away justified rather* than the former. For [f] *the Lord is neere unto all those that be of a contrite heart*: And [g] *hee will dwell with him that is of an humble spirit.* [h] *He resisteth the proud: but he giveth grace* (that is, [i] *honour and respect*) *to the humble.* [k] The *Low valleyes are watered*, when *the high hills remaine thirstie*: And [l] *the poore* and lowly *are satisfied*, when *the proud rich are sent away emptie.* In a word;

[a] *Psal.138.6.*

[b] *Videte magnum miraculum: Altus est Deus; erigis te, & fugit à te: inclinas te, & descendit ad te. Humilia de proximo respicit, ut attollat: superba de longe cognoscit, ut deprimat. Aug. de Temp. 175. Fulgent. de Ascens. Sed & eadem fere. Aug. in Psa.74. & de diuers.36. & de Tẽp. 213. & in Ioan.20. & 25. Vis tibi propinquet? humilia te. Nam tanto erit à te altior, quanto tu elatior. Idem in Psal. 137. Nescio quo pacto familiarius semper humilitati propinquare solet divinitas. Ber. ep.42.*

[c] *Luk.18.11,13.*

[d] *Pharisæus contempsit de longinquo stantẽ, cui Deus consistenti propinquabat. Pharisæus de propinquo stabat; sed Deus ad illum de propinquo non stabat. Publicanus de longinquo stabat: sed Deus ad illum de longinquo stabat. August in Psalm. 31. Publ. de long. stabat, & Deo tamen propinquabat. Publ. de long. stabat: sed Dominus illum de propinquo attendebat. Idem de verb. Dom. 36.*

[e] *Luk. 18.14. Ille laudabilior, qui humilior, & justior, qui dejectior. Ambr. de pænit. l.2.c.10. Πρῶτον πολύτιμον ἀρετῶν ἀνθρώπου ἡ ταπεινοφροσύνη. Basil. Sel. hom.34.*

[f] *Psal.34.18.*

[g] *Esai.57.15. Quid mirum magnum in augusto habitare? magis in minimis habitat. Ideò altus habitat in humili, ut exaltet humilem. Aug. de diuers. 36.*

[h] *Iam.4.6. 1 Pet.5.5.*

[i] *Patet ex antithesi Prou.3.34,35. unde Apostoli sumpserunt. Videantur Mercer. & Piscat. in Prov. sed & eundem plenissime reverendus socer meus Carol. Pinner senior in 1 Pet.2.17.*

[k] *Exaltabuntur: depressa rigantur. Aug. de verb. Ap.2. & Bern. de Temp. 47.*

[l] *Luk. 1.53.*

[m] much

m much danger there is in *Pride*; there is not the like in *humilitie*, albeit a man should abase himselfe somewhat more, than were meet or requisite for him to doe. n In comming in at *a low portall*, if a man stoope never so low, there is little danger in so doing; but if hee hold up his head an inch only too high, he may chãce to get a sound knocke, if not a broken brow by it.

Secondly, this may well discover one reason unto us, why our suits and prayers many times prevaile not with God, but are returned backe to us without fruit and effect; to wit, o because we are not so *humbled* as we ought to be, ere we come to commence them; because we are not so affected as *Iacob* here, with any serious consideration or apprehension of our owne *indignitie* and *unworthinesse*: The want whereof breedeth p *irreverence and* q *presumption* in us, the very bane and *pests of Prayer*.

There are *three* speciall *faults in Prayer*, saith *Bernard*, that hinder the successe of it; r *Faintnesse*, *Coldnesse*, and *Boldnesse*:

There is first *a faint*, *a fearefull*, *a distrustfull* Prayer:

There is secondly *a cold*, *a formall*, *a superficiall* Prayer:

m Κρεῖσσον ὑφίεσθαι, ἢ ὑψοῦσθαι. *Greg. Naz. de Eutax. Non est periculum quantumcunq; te humilies, quantumcunque reputes minorẽ quàm sis. Est autem grande malum, horrendumque periculũ, si vel modico plus vero te extollas. Bern. in Cant. 23.*

Vses 2.

n *Quemadmodum enim si per ostium transeas, cursus superliminare nimiũ bassum sit, non nocet quantumcũque te inclinaveris; nocet autẽ si vel transversi digiti spatio plus quam ostij petitur mensura erexeris, ita ut impingas & capite quassato collidaris. Sic in anima nõ est planè timenda quantalibet humiliatio; horrenda autẽ nimiumque pavenda vel minima temerè præsumpta erectio. Bern. ibid. Humilis est janua Christus Dominus. Qui intrat per hanc januam, humiliet se oportet, ut sano capite intrare contingat. August. in Ioan. 44.* o *Micha 6. 6, 7, 8. Oranda disciplina reprobatrix superbiæ, justificatrix humilitatis; Deum docet orare in humilitate, ut allevaturem humilium, non in superbia, ut destructorem superborum. Tertul. in Marc. lib. 4.* p *Eccles. 5. 1, 2.* q *Esai. 58. 2, 3. Præsumptio enim arroganti propior est quam roganti. Ambros. de Pœniten. lib. 2. cap. 8.* r *Est trepida, est tepida, est temeraria oratio. Bern. de Temp. 43. Terror, tepor, tumor. Gilbert. in Cant. 33.*

And

And there is thirdly *a bold, a proud, a presumptuous* Prayer. And this last is the worst.

[r] The *faint* and *fearefull prayer cannot get out, much lesse get up:* it sticketh fast betweene the teeth, or in the throat rather.

[s] The *cold* and *formall prayer commeth forth* fast enough, *but it cannot get up:* it freeseth (for want of spirit and fervour) by the way, ere it come to appeare in Gods presence. [u] *A good mans prayer is effectuall*, saith *S. Iames*; but *provided it be fervent.*

[x] The *bold* and *presumptuous prayer flieth up* apace; *but it is* as fast *beaten backe againe*, for presenting it selfe over-boldly and saucily in Gods sight; and *in stead of a blessing, it bringeth backe a curse with it.* [y] Such was that *proud Pharisees prayer* before spoken of. [z] *He went up*, saith our Saviour, *into the Temple to pray.* But when hee was arrived there, [a] hee had nothing to aske. Hee thrusteth himselfe forward, and offereth God *a sacrifice of praise* indeed; but of *his owne*, not of [b] *his.* He [c] spendeth the time not with *Iacob* in the *confession* of his owne *unworthinesse*, but in [d] *commemoration* of his *merits* and *good-deeds* unto God; for feare lest God should for-

[r] *Trepida nec procedit quidem, nedum ascendit.*

[s] *Tepida procedit, sed in ascensu languescit & deficit.*

[u] *Iam.5.16.*

[x] *Temeraria ascendit, sed resilit: nec tantum non obtinet gratiam, sed meretur offensam. Bern. ibid.*

[y] Ἀνθρωπάριον τὸν Θεὸν διελέγετο, τὸν λόγον τοῦ ὑπὲρ τὴν κεφαλὴν ὄντος ὑπὲρ τοῦ δοκοῦντος ἐν τῷ διδόσθαι, ἢ εἰς ἔρανον τοῦ Θεοῦ διαλέγεσθο. *Basil. Sel. hom. 34. Velut dignus, qui cum Deo coeginus colloqueretur. Erasm. Paraphra.*

[z] *Luk.18.10.*

[a] *Non inveniebat quod peteret. Gilb. in Cant.33. Gratias, inquit, ago, quod nihil peccavi: Non habeo quod ignoscas. Optat. contr. Parmen. l.2. Aut sui oblitum, aut à culpis ablutum dicas. Bern. de Grad. humil.* [b] *Psal.50.14, 23.* [c] Ὀνειδίσων τὸν Θεὸν εἰσελήλυθεν. Οὐκ ἔχεις πλεῖον ἔτερον ἐπὶ γῆς. Ἐγὼ σοι μόνος τὸν ἀρετὴν διδοῦμεν. Ἔρημος ἂν εἴη ἡ δικαιοσύνη ἡμῶν, εἰ μὴ ταύτην ἐπαίνει ἐγώ. *Basil. Sel. ubi sup.* [d] Ὡς χρεωστῶν τὸν Θεὸν ἀπεμιμησκεν ἀεὶ τὰς χάριτας. Νενίκηκε τοῖς ἔργοις τὰ διὰ Μωυσέως προστάγματα. Ὑπερπόντια τὸν νόμον τοῖς κεφαλαίοις, &c. *Idem ibid. Purae putae Pontificiorum Votariorum ampullae: Quibus optimè quadrent & Chrysost. illa de Compunct. 2.* Κἂν μικρὸν ἐκλίσωμεν, ὡς πᾶν ἐκλεπτόμεθα, μᾶλλον δὲ ὑπὸ σαλλόμεθα.

get them, or not esteeme of him as his worth (he thought) well deserved that he should.

True it is indeed, that even *Gods* sincere *Servants*, as [e] *Ezechias*, [f] *Nehemie*, [g] *Iob*, and [h] others doe upon speciall occasion sometime make mention, & that *in Prayer* too, of the sinceritie of their hearts, their upright carriage, and their carefull endevour for *Gods glory*, and *the good of* [i] *his house, the Church*. But if we shall advisedly compare these and the former together, we shall finde a farre different straine and spirit in either; we may discerne as much difference betweene the one and the other in their prayers, as [k] betweene *the vaine-glorious confidence of Heathen Philosophers*, and [l] *the religious constancie of Christian Martyrs* in their ends. There is a vaunting *Pride* joyned with a scorne of others in the one: There is a necessary and lowly touch (either in way of [m] just *apologie*, or [n] to strengthen their *faith* in some *hope* of speeding with God, and having their suites heard of him) of their owne sinceritie and integritie in the other.

And howsoever therefore we may likewise on the like occasions doe the like, so be we remember withall to doe it also in the like manner as they did: Yet [o] we must take heed how we offer to presse over-boldly and presumptuously into Gods presence, lest as *Iacob* speaketh else-where, and upon another occasion, [p] *we*

[e] *Esai.38.3.*
[f] *Neh.13.14,31.*
[g] *Iob 10.7.& 23.10,11,12.*
[h] *Psal. 44.17,18,20.*
[i] *1 Tim.3.15.*

[k] *Plurimum interest inter barbaricā immanitatem, affectusq; impotentes, qui sciant ut vel mortem impavidi perferant; & Martyrum modestissimā constantiam in se inbecillem, in Christo fortem. Cypriani nomine de duplic. martyr.*
[l] *Scilicet contemptum mortis in malis videas. Sed placidum illud, ac mansuetum, illud humiliter sublime, & sublimiter humile nisi in Christi Martyribus non videmus. Ibid. Magnitudo cum mansuetudine. Sen. epist.*
[o] *Eccles. 5.1,2.*

[m] *Psal.7.3,4,8.& 17.3.& 26.1,2,3.*
[n] *Psal.26.8,9.& 27.7,8,9.*
[p] *Gen.27.12.*

bring

bring a curse upon our selves in stead of a blessing. Rather [q] consider wee the greatnesse and the gloriousnesse, on the one side, of that unconceiveable Majestie that in prayer we approach unto; and on the other side, our owne vilenesse, indignitie, and unworthinesse; that being truly humbled in the view both of the one and the other, our *Prayers* so seasoned, may both finde *freer accesse* to God, and returne with *better successe* to us.

Thirdly, this directly crosseth and controlleth that *Popish conceit* of *Merit*, properly so termed, of matter of worth and desert *in Man. Non sum dignus; I am not worthy of ought*; saith *Iacob*: and [r] it is the common and generall note (as you have heard) of *Gods Servants*. Whereas our *Romanists* teach their followers to plead to God for themselves, as the *Iewes* did sometime for the *Centurion* to our Saviour; [s] *Dignus est; He is worthy; he deserveth, that thou shouldest doe this for him.* [t] *Dignus es: Thou art worthy to receive honour and glory*; sing the *Saints* of God to *God*. But, *Digni sumus: We are worthie*; doe they sing, and teach theirs so to sing: *Wee are worthie, that God should conferre honour and glory on us: We deserve by our well-doing, not grace only, but glory too, even eternall glorie*: And [u] much more then any *temporall benefits & blessings* whatsoever, that come farre short of either. [x] They *give all to God*: these *take all to them-*

q *Omnino siquidē oportet nos orationis tempore curiam intrare cœlestem, in qua Rex regū stellato sedet solio, circumdante innumerabili & ineffabili beatorum spiritūm exercitu. Quanta ergò cum reverentia, quanto timore, quanta illuc humilitate accedere debet è palude sua procedens & repens vilis ranunculus? Bern. de divers. 29.*

Vse 3.

r *Legatur Chrysost. in Matth. hom. 3. & hom. 25. & tom. 8. Serm. 16.*

s *Luk. 7. 4.*

t *Apoc. 4. 11.*

u *Quo modo Bellarm. ratiocinatur de Pœnit. l. 2. c. 8. Si opera justorum eam vim habent, ut vitam æternam verè & propriè mereantur; nullo modo negari potest, quin etiam efficacia esse possint ad satisfiendū pro reatu pœnæ temporalis: Siquidem longè majus est gloria æterna, quam pœna temporalis remissio. Absurdum ergò quod Thom. sum. par. 1ª. 2ª. q. 114. a. 3. c. 10. Vitam æternam sub merito cadere; bona temporalia non cadere.*

x *Psal. 115. 1. 2 Cor. 15. 10.*

themselves. There is on their parts nothing but *indignitie* with the one; nothing but *condignitie* with the other. *Iacob* deemeth himselfe *unworthie of ought*; and they esteeme themselves [y] *worthie of any thing.* There was nothing that he could; and there is nothing but that they doe, or can *deserve* it at Gods hands. He knoweth not how to *requite* what alreadie hee hath received: they are able not to requite it only, but to *merit* also much more. A strange *presumption*, whereby men dare arrogate & ascribe that unto themselves, that none of *Gods holy ones*, whose stories are recorded in *Gods word*, ever did, or durst doe.

Take we *Example* in this kinde, but by one of them for all. *Iob*, the only man of note in the time he lived in, for [a] *a just*, and *an upright*, or *a perfect man*, one that *feared God*, and *eschewed evill*: [b] *no one like him* (by [c] *Gods* owne *testimonie*) in the whole World then besides. And yet [d] how he stood herein affected, his owne words will best shew: wherein observe we how in stripping himselfe of all matter of *merit*, *worth*, or *desert*, he proceedeth and goeth on as by certaine *staires* and *degrees*.

First, [e] *How can any man*, saithe he, *be justified, if he be compared* [f] *with God?* [g] *He sheweth that Mans justice is just none*, saith the *Scholiast*,

y Worthy of the Crowne; worthie of the Kingdom; worthie of Heaven; worthie of Salvation; worthie of God himselfe; as meriting and deserving all this. Rhemists on 2 Thess. 1. 5. & Apoc. 3. 4.

a *Iob* 1. 1.

b *Iob* 1. 8. & 2. 3.

c 1 *Iob.* 5. 9. 2 *Cor.* 10. 18. Ὅταν ὁ Θεὸς μαρτυρῶν ᾖ, πάντες ἐκεῖνοι ἀνοσίας ἢ ψεύδους εἰσί. *Chrysost. de Compunct.* 2.

d *Post tam magnũ de illius justitia Dei testimonium, quid de se ipse? Aug. de Pec. Mer. & Rem. l.* 2. *c.* 10. Ἀλλ' ἔτι μᾶλλον τοιαῦτα

Degrees 4.

Degree 1.

τὴν κρίσιν, καὶ τοιαῦτα ἐνδραγεῖν, (*Iob* 31.) τὰ τῷ κόλεγωμένων ἐρωτήσεσι μάλα. (*Iob* 9. 15.) *Chrysost. ubi supra.* h *Iob* 9. 2.

e Hebr. *Quomodo justificabis se homo cum Deo?* 2. *Quomodo justus invenietur, si cum Deo conferatur? Vatabl. Quinquam potest etiam exponi, cum Deo i. apud Deum, vel, coram Deo, ut* Psalm. 143. 2. *Et sic Aug. ubi supra. Ante dicunt.* f *Iob justitiæ Dei comparatione hominis justitiam nullam esse declarat. Annot. in Vatabl. Bibl.*

if it be compared with Gods justice. For, [h] *Even those that are just by participation from him, are not just at all, if they come once in comparison with him,* saith *Augustine.*

But how would the case stand with him, if he come to be tried not by that *infinite depth of justice* that is *in God,* but by the *exact rule of righteousnesse,* that of man God requireth, and is contained *in Gods Law?* [i] *If a man,* saith *Iob, would goe to law with God,* or *if God should call man to a strict account, man were not able to answer God for one of a thousand.* Among *a thousand* of his *workes,* though having done * *so many good workes,* could not *Iob* picke out *any one,* of which he durst say, *This I dare be tried by*; or *I dare offer this to the strictest triall.* [k] *The holy Man,* saith *Gregorie, saw that all our worthy vertues would prove vicious, yea vices, if they were brought to a strict triall.* And, [l] *The man therefore that vaunteth himselfe of his perfection, thereby sheweth that he hath not yet so much as begun to leade a good life.* So that, [m] *If I would justifie my selfe,* saith *Iob, mine owne mouth,* (if according to [n] *mine heart* it speake) *must* needs *condemne me* for so doing; when I see, my selfe, so much amisse with me, when I know so much evill by my selfe.

But suppose he were not guiltie in this manner to himselfe, that hee saw no such thing in himselfe, or knew nothing amisse by himselfe. • *If I were perfect,* saith he; *yet doe I not know mine owne soule.* As if he should say, as *S. Paul*

h *Cujus participatione justi sunt, ejus comparatione non justi sunt. August. contr. Priscil. & Origen. c. 10. ex Iob 4. 18. unde scitè Hug. Card. ex Greg. Moral. l. 9. c. 1. Homo Deo suppositus justitiam percipit, compositus amittit. 1 Sam. 2, 2.*

Degree 2.

i *Iob 9. 3.*

* *Iob 31. per totũ.*

k *Sanctus vir omne virtutis meritũ esse vitium conspicit, si ab interno arbitro districtè judicetur. Greg. Moral. l. 9. c. 1.*

l *Qui de perfectione se erigit, habere se benè vivendi nec initium indicat. Idem ibid. Cum itaq; de bonæ vitæ perfectione extollimur, hanc nos nec inchoasse monstramus. Ibid.*

Degree 4.

m *Iob 9. 20.*

n *Os meum 3. conscientia mea. Hugo Card.*

• *Iob 9. 21.*

sometime did; [p] *Though I knew nothing by my selfe*, (as [q] in some kinde and case *the Apostle* professeth of himselfe, to wit, for his demeanure toward the *Corinthians*, his faithfull cariage in his Ministerie, and those things especially which the *false Apostles* charged him with, as [r] he else-where expoundeth himselfe:) *yet were I not thereby justified.* Or as *David*, in *Augustines Paraphrase* of him, * *How right* and *streight soever I seeme to myselfe, thou bringest a rule out of thy Treasurie, which when thou layest me to, I am found faultie.* For, [s] *Who* (saith the *Psalmist*) *understandeth all his owne errours?* [t] *Mans heart* (saith the *Prophet*) *is deceitfull aboue all things:* so deceitfull, that [u] *it deceiveth* oft even *it selfe.* And [y] *those things*, saith *Gregorie, that make a goodly shew, even in a mans owne eyes, appeare many times but foule, slubbred and sullied in Gods sight.* [a] No man seeth exactly the depth of his owne heart. But [b] *God is greater than our heart*, and seeth oft that in it, and in the actions that flow from it, that wee see not in it or them our selves; and [c] knoweth consequently more by us, than we know by our selves. As *Paul* therefore, so *Iob*, though he could neither be justly taxed for ought by others, nor did know ought amisse by himselfe; though it had beene so, I say, with him (as yet [d] farre otherwise it was) that he had passed well both

p 1 Cor. 4. 4.

q *Nihil mihi conscius sum infidelis dispensationis, Cajetan. Nullius malæ fidei aut negligentiæ in fungendo Apostolatu, Piscat.*

r 2 Cor. 1. 12.

*. *Quantulibet rectus mihi videor, producis tu de Thesauro tuo regulam; coaptas me ad eam, et pravus invenior, Aug. in Psal.* 142.

s Psal. 19. 12.

t Ierem. 17. 9.

u Galat. 6. 3. Jam. 1. 26.

y *Sæpe ipsa justitia nostra ad examen divinæ justitiæ deducta in justitia est: & sordet in districtione judicis, quod in æstimatione fulget operantis. Greg. Moral. l. 5. c. 7.*

a *Tanta est profunditas in homine, ut lateat ipsum hominem in quo est: sed Dominum latere nõ potest. Ier. 17. 9. 10. Herv. in 1 Cor. 4.*

b 1 Iohn 3. 20. *Quantum possunt homines de alio judicare, plus homo utique de se. Sed Deus plus de homine, quam homo de se. Herv. ibid.* c *Ille magis novit me, qui est scrutator cordis mei. Philip. in Iob 9.* d Iob 9. 2, 20, 28, 29, 30, 31.

e *mans*

[e] *mans judgement*, the strictest *censure* of others, and *his owne* too, the *testimony* of his owne *Conscience*; yet durst he not, for all that, offer himselfe to *Gods judgement*, there to be tried by the rigour and severitie of *Gods justice*; well wotting that for all this there he might faile, as both having deceived others, and having been deceived in himselfe; whereas there hee was [f] to deale with him, who is so [g] well seene in mans heart, [h] his owne worke, that he [i] cannot possibly by any meanes be deceived therein.

Lastly, [k] *Though I were* never so *just*, saith *Iob, yet would I not argue with God, but make suite unto my Iudge. I would not argue,* [l] *by demanding justice; but make suite,* [m] *by craving mercie*, saith *Lyra. I would not argue,* [n] *trusting to mine owne merits*; but *make suite,* [o] *trusting rather*, saith *Cardinall Hugh, to his mercie.* [p] *For it is mercie that we stand in need of*, saith *Augustine:* it is that that must stand us then in stead. Since that, [q] *All mans Righteousnesse will appeare to be but unrighteousnesse*, saith *Gregorie, if it should strictly be examined.* And [r] *therefore for all a mans righteousnesse he had need yet to pray; that, that that might in such strict triall faile, may by his Iudges mercie alone hold out and be made good.* For it is all one, saith he, as if *Iob* had there said, [s] *Albeit I grow*

e *Tria sunt judicia, humanum, propriũ, divinum, de exterioribus quæ sensui patent, judicat humanum: de interioribus etiam hominis ipsius spiritus; sed longè præstantius Deus; cujus nondũ fatetur Ap. evasisse judicium, qui tamen jam humanum transcedisset et proprium: porro humanum contemnebat, nec proprium timebat, divinum tantùm restabat. Bern. de divers. 32. Vide Thom. Aquin. in Iob 9. Lect. 3. & Greg. Mor. l. 5. c. 7.*

Degree 4.

f *Hebr. 4. 12.*
g *Act. 1. 24. et 15. 9.*
h *Psalm. 33. 15.*
i *Gal. 6. 7.*
Ier. 17. 9, 10.
k *Iob 9. 15.*
l *Petendo justitiũ.*
m *Petendo misericordiam, Lyra.*
n *Confidens in meritis meis.*
o *Plus cõfidens in ejus misericordia, quã in meritis meis, Hugo Card.*
p *Quoniam misericordia nobis necessaria est, August. in Iob 9.*
q *Vt sæpè diximus, Omnis humana justitia injustitia esse convincitur, si districte judicetur, Greg. Moral. lib. 9. cap. 14.*
r *Prece igitur post justitiam indiget, ut quæ succumbere discussa poterat, ex sola judicis pietate convalescat, Gregor. ibid.*
s *Velut si apertius fateatur dicens; Etsi ad opus virtutis exercevero, ad vitam non ex meritis, sed ex venia convalesco. Idem ibidem.*

up and attaine to good workes, yet it is not of merit, but of mercie, that I doe atchieve life. And such [t] *Prayer therefore must we leane unto, even when we doe well, that even all our holy life may be seasoned with humilitie:* Which the contrary presumption belike then of *merit, desert, worth,* and *dignitie,* is in *Gregories* judgement a great enemie unto.

But so absurd and even sottish is the *Popish Doctrine* in this *Point,* that some of their chiefe *Champions,* as halfe ashamed of it, seeke sometime to *qualifie* it, and sometime flatly *deny* it.

Sometime, I say, they seeke to temper, and to *qualifie,* and to correct it, as *Apothecaries* doe [*] *poisons,* when in desperate cases they minister them, to trie *Conclusions* with forlorne *Patients.* Thus *Bellarmine* having at large discussed the *Point*; laid downe a good *distinction* for the cleering of the *difference* between us and them, when we say, that [a] *No Confidence is to be put in Mans Merits*; and they say, [b] that *some may be*; to wit, that [c] it is one thing for *Confidence to be put in them,* and another thing for *Confidence to arise from them:* and with *a trembling* kinde of *assertion* affirmed the former, that not onely *Confidence may arise from them*; but that [d] *some Confidence* also *may be placed in them, if men be certaine that they are such, and so that they be not proud of them:* (And yet how sorteth this their *doctrine,* I pray you, with their *Prayers,* where they say; [e] *God, that seest that we trust in nothing that we doe?* Or what is this then, but even to mocke

t *Preci itaq; innitendum est, cum recta agimus, ut omne quod justè vivimus, ex humilitate condiamus. Ibid.*

* *Nam & ipsa venena inseritur medicamentis. Isidor. Orig. lib. 12. cap. 4.*

a *Calvinus docet nullam in proprijs meritis fiduciam esse locandam. Institut. l. 3. c. 12. §. 3, 4.*

b *Nos aliquam etiam in meritis poni posse docemus. Bellar. de Iustif. l. 5. c. 7.*

c *Aliud est fiduciā nasci ex meritis: aliud in meritis ponēdam. Bellar. ibid.*

d *In bonis meritis, quæ verè talia esse compertum sit, fiducia aliqua collocari potest, modò superbia caveatur. Ib.*

e *Deus, qui conspicis, quia in nulla nostra actione confidimus. Collect. in Sexages.*

mocke God to his face, when they tell him they doe not that, which indeed they doe?) At length hee commeth to conclude that wee have *the safest course* on our side. As [f] *it is the best and behouefullest course*; saith *Bernard*, *not to pretend merit, but to request mercie*: So *it is the surest and the safest course*, saith *Bellarmine*, *not to trust in any worke or worth of our owne, but to rely wholly vpon Gods mercie*. For, [g] *In regard*, saith hee, *of the uncertaintie of our owne righteousnesse, and the jeopardie of vaine-glorie, it is the safest course for a man to repose his whole trust in the mercie and goodnesse of God alone*. And hee produceth to this purpose the *speeches* and *practises* of diuers *holy men of God* lying vpon their death-beds: (as indeed the most, euen *Papists* also, yea and some *Popes* too, whatsoeuer they were taught or held otherwise while they lived, are glad (to preuent the worst) to die *Protestants* in this *Point*, and to renounce all their pretended *merits*, *worth*, and *works* then, when they should stand them most in stead:) For so *Ambrose* at point of death, saith hee, spake to his people; [h] *I haue not so lived among you, that I should bee ashamed to liue longer with you: nor am I afraid to die, because we have a good Master*. Which speech of his *Augustine used much to admire and commend*; affirming that *Ambrose* so said, [i] *that hee might not be thought presumptuously to put confidence in his course of life and carriage, though neuer so pure*. So *Augustine* likewise himselfe to his Adversaries; [k] *For my*

[f] *Vtilissimũ est coram Deo non justitiã prætendere, sed misericordiam postulare*, Bern. ep. 42.

[g] *Propter periculum inanis gloriæ, et incertitudinem justitiæ nostræ; Tutissimum est fiduciam totam in sola Dei misericordia & benignitate reponere*, Bellar. de Iustiff. lib. 5. c. 7.

[h] *Non sic vixi, ut me pudeat inter vos viuere: nec mori timeo, quia bonum Dominũ habemus*, Paulin. in vit. Am.

[i] *Ne crederetur præsidens de suis purgatissimis moribus præsumere*, Possidon. in vit. Aug.

[k] *Ad existimationẽ hominum magna testium, qui me noverunt, suppetit copia: ad Dei verò cõspectum sola conscientia; quam contra vestras criminationes cum intrepidã geram; non me tamen sub oculis omnipotentis justificare audeo; magisque ab illo effluentẽ misericordiæ largitatem, quam judicis summum examẽ expecto*, Aug. contra Cresco. l. 3. c. 80.

reputation among men, I haue witnesses great store, that haue knowne me, to testifie for mee: but in the sight of God my conscience alone can speake for me; which albeit I beare fearelesse against your false accusations, yet dare I not iustifie my selfe before the eyes of the Almightie, but expect rather a largesse of mercie flowing from him, than a strict iudiciall triall. And Bernard of himselfe; [l] Let others pleade their merits, and boast and brag that [m] they haue borne and endured the heat and the burden of the day: but [n] it is good for mee to cleaue to God, and to put my trust in him. And when hee was euen at deaths doore, writing to some of his friends; [o] Pray yee my Sauiour not to delay now my timely departure, but to keepe and protect mee in it. Be carefull by your prayers to fence mine heele being bare of merits it selfe. [p] Where S. Bernard, saith Bellarmine, howsoever out of the conscience of his good life hee desired to haue his death no longer delaied, yet was so farre from trusting in his merits, that hee made account hee had none. And againe, [q] when hee was euen now (as it were) at the last gaspe; [r] I confesse, saith hee, that I am not worthy of, nor can by mine owne merits obtaine the kingdome of heauen: But my Lord Iesus Christ, who holdeth it by a double right, the inheritance of his Father, and the merit of his passion, contenting himselfe with the one, bestoweth on me the other. This then hath beene, by our Aduersaries their owne confession, the ordinarie practice of Gods people, even the greatest, the godliest, the worthiest of them. And can we imagine

[l] Pretendat alter meritum; sustinere se iactet pondus diei & æstus. Mihi adhærere Deo bonum est, ponere in Domino Deo spem meam. Bern. in Psal. 90. Serm. 9.

[m] Matth. 20. 12.

[n] Psal. 73. 28.

[o] Oratè Saluatorem, ut tempestiuum iam exitum nõ differat, sed custodiat. Curate munire vobis calcaneum nudum meritis, Bern. epist. 310.

[p] Vbi B. Bern. ex cõscientia bonæ vitæ optat non differri diutius mortem. Et tamen adeò non confidebat in meritis, ut existimaret se nudum esse meritis. Bellar. de Iustific. l. 5. c. 7.

[q] Cum extremum iam trahere spiritũ videretur, Guilelm. in vit. Ber. l. 1. c. 13.

[r] Fateor, non sum dignus ego, nec possum proprijs meritis regnum obtinere cælorum. Ceterum Dominus meus duplici iure illud possidens, hæreditate Patris & merito passionis, altero ipse contentus, altero mihi donat. Ber. ib.

gine but that their *Faith* & their *Doctrine* then at other times was correspondent thereunto? No undoubtedly. Thus they did, and thus they died themselues: and thus taught they their *people* to doe, and to die. Yea thus were our *Ancestors* here in *England* aboue *fiue hundred yeeres* agone taught to prepare themselves for death, by *Anselme Archbishop* of *Canterburie*, who then lived. Among other *Questions* hee willeth that this be demanded of the sicke man that lieth a dying; * *Doest thou beleeve and hope to bee saved*, or *to come to life eternall, not by thine owne merits, but by Christs?* To which *Question* hee adviseth the sicke man to say, yea. And then turning his speech to him by way of instruction and exhortation; ‡ *Cover thy selfe*, saith he, *all over with Christs death, and winde vp thy soule in it. And if God offer to iudge thee, say thou; Lord, I set the death of my Lord Iesus Christ betweene mee and thee, and thy judgement, and I will no otherwise contend with thee. If hee say, thou deserwest damnation; say thou; I set the death of my Lord Iesus Christ betweene thee and mee and mine evill deserts: And I tender the merits of his most worthie passion in stead of the merit that I should have, but (alas) have not.* This then was the *Doctrine* and *practise* of those *Ancient Fathers*; and this it was that our *Ancestors* & *Forefathers* were taught, contrary to that that the *Church* of *Rome* teacheth and maintaineth at this day. Yea this, that *fire-brand* of the *Christian world*, *Pope Hildebrand*

* *Credis & speras venire ad salutem æternam non tuis meritis sed Christi? Dicat, Sic. Ansel. ut refertur in Tract. de Arte moriendi Impress. Bisuntij, Anno 1483.*

‡ *In sola Christi morte te totum contege: huic morti te involve. Et si Dominus Deus te voluerit judicare, dic, Domine, morte Domini mei Iesu Christi objicio inter te et me & judicio tuo; aliter tecum non contendo. Si dixerit, quod mereris damnationem, dic, Mortem D. mei I. C. objicio inter te & me et mala merita mea: ipsumq; dignissimæ passionis meritis offero pro merito, quod ego habere debuissem, & (heu) non habeo. Ibid.*

debrand made profession of, when hee writ on this wise (as *Baronius* reporteth of him) to the *Abbot* of *Clugnie*, * *I finde my selfe so depressed with the weight of mine owne actions, that I have no hope of safetie left, but in the mercy of Christ alone.*

But let vs examine *Bellarmines* cautelous *Conclusion* a little.

1. Is this *the surest and safest course*, why condemne they us then as *Heretikes* for taking and teaching it? Why [c] crosse they out of their owne Writers such speeches as tend this way? Would they not haue men goe the safer way? It is their *Canonists* rule, and their *Casuists* common note, that [n] *The safest side, where any doubt may be, is to be held.* And that much doubt may be, yea must needs be here, himselfe telleth vs, when he teacheth; that [x] *Mans merits are ordinarily very uncertaine*; yea *so uncertaine, that without speciall revelation a man can haue no assured certaintie* of them. So that our fault belike herein is onely this then, that wee are not so venturous, or foole-hardie rather, as they are.

2. Is it a *sure*, yea *the surest and safest course* that can be, *to trust in Gods mercie alone?* Then is *Gods mercie alone* belike *able to save* a man

* *Ita me gravatum propriæ actionis sedere invenio, ut nulla remaneat spes salutis, nisi de sola misericordia Christi*, Greg. PP. 7. *in epist. ad Hug. Cluniac. apud Baron. tom. 11. An. 1075. num. 7.*

c *Index Expurg. H. Spin. In libro qui inscribitur, Ordo baptizandi: Deleantur illa verba; Credis non propriis meritis, sed Domini Christi virtute & merito ad gloriam pervenire? Index Belg. ex Iac. Fabr. in Rom. 4. dele; Tu, si sapis, neq; in fide, neq; in operibus, sed in Deo confide. Et ex Comment. in Gal. 3. Qui confidit in operibus in seipso confidit, & baculo nititur arundineo. Et ex Comment. in Ephes. 1. Quid igitur laudabimus? Nihil quidnos, aut opera nostra, &c. Nequaquam.*

n *In dubijs & ambiguis via tutior eligenda est: Clemens 3. in Decretal. lib. 5. tit. 12. cap. 12. Gerson in Reg. Mor. Martin. Navar. Enchirid. cap. 27. §. 284.*

x *Non possunt homines in hac vita habere certitudinem fidei de sua justitia, nisi ex speciali revelatione. Bellarmin, de Iustificat. lib. 3. cap. 3. Nemo absque revelatione certò scire potest, se habere vera merita. Ibid. cap. 5. Hoc scire impossibile est, nisi adsit revelatio. Ibidem cap. 8.*

without

without merits. For in vaine were it *to trust in it alone*, if *it alone* were not *sufficient to save*: according to that excellent saying of *Bernard*, speaking of those words of the *Psalmist*; [y] *Hee will save them because they trust in him. Hee* [z] *will save them*; saith hee: *Why so? For what merits of theirs? Marke what followeth: Because they trust in him: A sweet cause, but effectuall and irrefragable. This is the righteousnesse indeed, not of the Law, but of Faith.* [a] *This is mans whole merit, that hee set his whole hope on him, who hath saved the whole man.* And, [b] *This is mans true confidence, to fall from himselfe, and rest on his Lord, refreshed in nothing but his mercy onely.* And elsewhere; [c] *No man need aske for what merits of ours wee expect good things at Gods hands. It is merit sufficient, to know, that no merit is sufficient.* And againe, [d] *Gods mercy is my merit.* [e] *Though I want merit, yet wanteth hee no mercy.* [f] *Nor can I want store of merit, so long as hee hath store of mercie. Much merit have I, since that hee hath so much mercy.*

3. But why should they *trust* thus in *Gods mercy alone?* or why may they not *trust safely* enough *in their owne merits* also? For so his *Assertion* was, that in them men might trust to; and that there was ground good enough for them so for to doe. [g] *In regard*, saith he, *of*

y Psal. 37.40.

z Salvabit eos. quare? quibus meritis? Audi quid sequitur; Quia speraverunt in eo. Dulcis causa; attamen efficax; attamen irrefragabilis. Nimirum hæc est justitia, sed quæ ex fide est, non ex lege, Bern. in Psalm. 90. Serm. 9. Hinc & August. de verb. Ap. 7. M. secretere mei. Quare? Quia virtutem habeo, qua te promerear? quia voluntatis arbitrium gero, unde gratiam tuam meritum meum præcedat? Nō: quoniam in te speravit anima mea. Psalm. 57. 1.

a Hoc totū est hominis meritum, si totam spem ponat in eo, qui totum hominem salvum fecit. Bern. Idem ibid. Serm. 15.

b Hæc est vera hominis fiducia, à se deficientis, & innitentis Domino suo; ut non nisi in sola Dei misericordia respiret. Idem de temp. 50.

c Non est quod quæras, quibus meritis speremus bona. Sufficit ad meritum scire, quod merita non sufficiant. Idem in Cant. 68.

d Meritum meum miseratio Domini. Ibid. ser. 61.

e Etsi mihi meritum deest, sed non illi miseratio. Ibid. ser. 14.

f Non sum planè meritis inops, quamdiu ille miserationum non fuerit. Quodsi misericordiæ Domini multæ, multum nihilominus ego in meritis sum. Ibid. ser. 61.

g Propter justitiæ incertitudinem. Bellarm. ubi sup.

the uncertainty of a mans owne righteousnesse: [h] *because a man may be mistaken in it, and imagine that he hath it, when he hath not.* But certaine or uncertaine, how can *mans merit* be the ground of his salvation, if his salvation depend upon *Gods mercy alone?* Or how is *Mans merit* necessarily required unto salvation, if by *Gods mercy alone* he may be saved without it?

4. [i] *In regard* also, saith hee, *of the Ieapordie of vaine-glorie.* In which clause he acknowledgeth that this their *Doctrine of mans merit* is *a dangerous doctrine,* (as *Bernard* also tearmeth [k] *the practise* of it both *foolish* and *perillous*) and such as may soone puffe vp mens minds with *vaine-glorie,* yea[l] with *pride and presumption,* (he might well haue said) *the* very *bane* of all *true confidence, grace, goodnesse* and *godlinesse.* And consequently as a most dreadfull * *rocke* threatning ship-wracke of salvation, to be most warily shunned and eschewed of all those that are jealous of miscarying, and desirous of eternall well-doing.

I will adde here but the *Confession* of one or two of their owne *Writers:* † *I am wholly of this minde* (saith *Cardinall Contarene*) *that it is a pious and a Christian-like saying, that we ought to re-*

h *Quia multi falluntur, dum putãt se habere quod non habent. Idem de Iustific. l. 3. c. 8.*

i *Propter periculũ inanis gloriæ. Idem ubi sup.*

k *Stultum & periculosum est suis quẽquam considere meritis, Bern. de Diverſ. 32. Periculosa habitatio eorum, qui in meritis suis sperãt; periculosa quia ruinosa. Idem in Psal. 90. Serm. 1.*

l *Discamus de nostra omninò industria, magis autem de nostris diffidere meritis, Bern. de Temp. 75. Nam sibi quidem ipsi fidere, non fidei, sed perfidiæ est: nec confidentiæ, sed diffidentiæ magis in semetipso habere fiduciã. Is verò fidelis est, qui nec sibi credit, nec in se sperat, sed in sibi tantũ vna perdituus. Id quod solaſacit humilitas cordis, ut non sibi fidelis anima innitatur, sed deserens semetipsam, & super dilectum innixa ascendat de deserto, Idem de Temp. 16.*

* *De Pharisæo Chrysost. tom. 8. Sermone 14.* Πλήρη δ' νῶν κατεφρονημένων ἀνθρωπῶν, καθάπερ τινὰ πυκνοτάτην πέτραν ἐξ ἀρετῶν καὶ δικαιοσυνῶν ἀπτοήτως φερομένην, ἐν ᾧ τῶν πολλῶν τὸ ναυάγιον γεγένηται.

† *Ego prorsus existimo piũ & Christianũ dici, quod debeamus niti, tanquam re stabili quæ sustentat nos, justitiæ Christi nobis donatæ, non autem sanctitati & gratiæ nobis inhærentiæ. Contaren. Card. de Justific.*

lie,

lie, as on a thing stedfast and able to support vs, on Christs righteousnesse bestowed vpon vs, not on holinesse or grace inherent in vs. On this alone, as certaine and stedfast ought wee to rest. And † *All the Ancients with generall consent*, saith *Cassander*, *deliuer, that confidence for remission of sins, and hope of pardon and life eternall, is to bee placed in Gods mercy alone and Christs merits.* To which purpose also he alledgeth a place of *Pope Gregorie*, to this effect; " *We trust not in our owne teares or deeds, but in our Advocates plea.* And as for *trust* in ought else, saith *Adrian* of *Vtrech*, who was *Bishop of Rome* also afterward; † *Our merits are but as a staffe of reed, which if a man leane to or rely on, it knappeth asunder, and runneth thorow his hand that relieth on it.* It is *the surest course*, saith *Bellarmine*; it is the *only sure course*, say wee, *to trust onely in Gods mercie.* So said the *Ancients* before vs (as some of their owne, you see confesse) with vs. And to teach men in stead of it *to trust in their owne merits*, is to teach them * to exchange *a rocke* for *a reed.* Nor can there be any safety at all in so doing; unlesse it bee safe to rely on so deceitfull and dangerous a stay as is sure to serue them all (by their owne *Adrians* confession) that trust thereunto, as † *Rabsake* saith *Egypt* did, as " the *Spartan* said *Athens* would haue done, if *Greece* should haue relied on it.

Thus then, sometime they seeke to salue and *qualifie* this their pestilent and poisonfull *Doctrine*, which at other times, as not halfe, but wholly

† *Summo consensu veteres omnes tradunt, fiduciam remissionis peccatorum etiã eorum quæ post regenerationem admittuntur; & spẽ veniæ & vitæ æternæ, in sola Dei misericordia & merito Christi esse collocandam, Cassand. Consult. art. 6.*

" *Non in fletibus & actibus nostris, sed in Advocati nostri allegatione confidimus, Greg. in Ezech. hom. 1.*

† *Sunt merita nostra veluti baculus arundineus; cui dũ quis innixus fuerit, confringitur, et perforat manum inititentis, Adrian. de Traject. in 4. Sent.*

* *Bain. spirit. Armor.*

† *Esai. 36. 6.*

" Πυθόμην γὰρ Λακεδαιμονίους, Ἑλλάδος ἔρεσιμα Ἀθήνας, Λάκων ὢν χαλεπωτέρους ἂν Ἑλλάδι ἐπιθέσθαι ἢ ἐκείνας τοῦτο τὸ πρᾶγμα. *Apophth.*

wholly ashamed to owne it, they doe utterly deny and disclaime.

It is [m] *Philips Melanchthons eighth Lie*, saith *Bellarmine, that our Teachers will men to merit remission of sinnes by their workes.* These words I finde not at all in the place out of which they are alledged. Neither know I what *Edition* of that *Confession* hee followeth. But suppose that *Philip* say so. Why, is it *a Lie?* Is it not true that they teach soo? Yes doubtlesse. *Bellarmine* himselfe else-where confesseth, that [n] some of their *Doctors* teach, that *men by their owne workes make satisfaction to God for the fault or offence it selfe.* Others, [o] that *they satisfie both for the fault or offence, and for the punishment also*, yea even *the eternall paines* thereunto due: Others againe (whom hee giveth his voyce with) [p] *not for the fault it selfe* indeed, but *for the guilt of such penalties as remaine due for the same, after that the fault is forgiven,* [q] *that is*, saith hee, *for the paines that a sinner should in hell else haue suffered, the eternity of them onely taken away:* that which hee tearmeth out of some [r] places of *Scripture* both [s] mis-translated, and [t] mis-expounded, [u] *a redeeming* or *buying out of mens sinnes*; and maintaineth [x] *remission of sinnes* to bee by such *redemption* purchased and procured.

Againe, that [a] *men by their workes make such*

m *Octavum Philippi Mendacium. In art. 20. Confess. Iubet Catholici Doctores mereri remissionem peccatorum operibus, Bellar. in Indic. de Libr. Concord.*

n *Andr. Vega l.13. in Concil. Trident. c. 36. contendit, satisfieri pro culpa, Bellar. de pœnit. l.4. c.1.*

o *Docet Ruard. Tapper. insignis Theologus in explic. art. 6. Lovan. posse hominem satisfacere Deo pro culpa & pœna æterna per actus quosdam, &c. Bellarm. ibid.*

p *Nos Concil. Trid. Sess. 6. c. 14. & Sess. 14. c. 13. sequentes, Per opera pœnalia verè ac propriè Domino satisfieri pro reatu pœnæ, qui post culpã dimissam remanet expiandus. Idem ibid. l.4. c.7.*

q *Id est, pro pœna sensus, ut Cajetan. rectè de Cõtrit. q.4. quam in Gehenna pati debuisset peccator, remota solum æternitate. Ib. c.1.*

r *Prov. 16. 6. Dan. 4. 24.*

s *Nam redimendi verbum nusquam reperitur.*

t *Vide Iun. in utrumque: Et Baium infra.*

u *Bellar. ibid. l.4. c.8.*

x *Idem ibid. l.2. c.12. & l.4. c.8.*

a *Apertissimè agnoscit satisfactionem condignã esse debere, & eam proportionem cum peccato exigere, ut verè per eam offensio compensetur, de Pœnit. l.4. c.9.*

condigne

condigne satisfaction for some sinnes, [b] *that thereby the offence and wrong done to God is truely recompenced, and his justice fully satisfied*; and that [c] *through Gods grace they doe in some sort by workes of their owne, which they owe not to God, truely or equally, and therefore justly also and condignely satisfie*; for that [d] *such workes have a kinde of infinitnesse* (or *infinit worth*) *in them, and consequently an equalitie with the wrong, that they did God by their sinnes*, in sundry places hee himselfe avoweth: which what is it but *to merit remission of sinnes?* For hath not hee merited remission that hath made such satisfaction?

Yea the *Obiection* being made, that then [e] *either there must be two joynt satisfactions, the one Christs, and the other ours; or but one only; and that either Christs, and then we doe not satisfie; or ours, and then Christs is excluded; or else wee divide the honour betweene Christ and our selves, that he pay for the fault, and we for the punishment:* The *Cardinall* saith, that hereunto *three Answers* are given.

For 1. some say [f] that *there is one only satisfaction, and that is Christs: and that we*, to speak *properly, doe not satisfie* at all, but *only doe somewhat in regard whereof God applieth Christs satisfaction to us:* And [g] *so*, saith hee, *should our workes*

[b] *Vt injuria Deo facta compensetur, & divinæ justitiæ satisfiat, Ibid.*

[c] *Accedente gratia verè possumus aliquo modo ex operibus proprijs Deo indebitis, et ad æqualitatem, ac per hoc justè et ex condigno satisfacere, Ib. c. 7.*

[d] *Quia quatenus à spiritu procedit, habent quandam infinitatem, ac per hoc æqualitatem cum injuria, qua Deum peccando afficiebamus, Ibid.*

[e] *Vel sunt duæ satisfactiones simul junctæ, una Christi, altera nostra; vel una tantum. Si duæ, ergo bis punitur eadem culpa. Si una tantum, vel illa est Christi, & tunc nos non satisfacimus; vel nostra, & tunc excluditur Christus; aut verè dividemus cum Christo honorẽ, nam ille solvet pro culpa, nos pro pœna, Bellar. de Purgat. l. 1. c. 14.*

[f] *Quidam asserunt esse unam tantum, & illã Christi esse; ac nos propriè non satisfacere, sed solum facere aliquid, cujus intuitu Deus applicat nobis Christi satisfactionem. Ita Michael Baius de Indulg. cap. ult.*

[g] *Quod est dicere, Nostra opera non esse nisi conditiones, sine quibus non applicaretur nobis Christi satisfactio, vel ad summum, esse dispositiones.*

hee nothing but conditions, or dispositions at most, without which Christs satisfaction should not be applied to us. That which is indeed in effect the same that we say. But [h] this hee holdeth to be *erronius.*

2. Some say, that [i] *there are two satisfactions, but the one depending upon the other; the one Christs, and the other ours:* [k] *for though the one were sufficient; yet for greater honour to us, God will have ours added to his.* And [l] this hee holdeth to be *not improbable.*

3. Some say, and [m] that is the *more probable,* (and that therefore hee goeth with) that *there is but one actuall satisfaction alone, and that ours.* [n] *And so Christ* consequently *is excluded,* & shut out at doores, as in the *Obiection* before was said. Yea hee saith moreover, that as [o] *the Saints may well bé tearmed our redeemers, because that by their sufferings they may redeeme or buy out our sinnes:* So [p] *a man may well be said to be his owne Redeemer and Saviour, and yet no wrong therein done to Christ,* when by his owne works [q] hee maketh *condigne satisfaction* to God in this manner *for his sinnes.*

And now judge you, whether *Philip Melanchthon* lied or no, when he said (if at least he did so say) that *they will men to merit remission of their sinnes by their workes.* But let vs heare further how not *Melanchthon,* but *Bellarmine* lieth himselfe, where hee chargeth *Melanchthon*

h *Que sentētia erronea mihi videtur, Bellarm. ibid.*

i *Alij dicunt quod sunt duæ, sed una ab altera dependens.*

k *Nam etiāsi una sufficiat, tamen ad majorem gloriam Dei, cui satis fit, & majorem honorem hominis satisfacientis, placuit Christo conjungere nostram.*

l *Qui modus non videtur mihi improbabilis, Bel. ibid.*

m *Tertius modus videtur probabilior; quod una tantū sit actualis satisfactio, et ea sit nostra, Bellar. ibid.*

n *Et tunc Christus excluditur.*

o *Non erit absurdū si Sancti viri Redemptores nostri esse dicantur, cum aliquo modo passionibus suis delicta nostra possint redimere. Bellarm. de Indulg. l. 1. c. 4.*

p *Homo sui ipsius Redemptor & Salvator appellatur: nec propterea ulla fit Christo injuria. Idem de Purgat. lib. 1. cap. 14.*

q *Condignē satisfacit. Ibid. cap. 13.*

with

with lying. [r] *Wee teach not*, saith hee, *that by workes done without faith or Gods free helpe, men may merit remission of sinnes.* [s] *Nor doe wee ascribe even unto those workes that are done of Faith and by Gods aid, such a merit, as that the reward doth of justice or right answer it*; (that is, *the merit of condignitie*) *but the merit of impetration onely, as Augustine speaketh*; *which the Schoolemen are wont to call not the merit of condignitie, but the merit of congruitie.* [t] *Nor is there any dissent among Catholiques herein.*

I might heere take occasion to shew somewhat largely, in what sense the [u] *Ancient Fathers*, as also [x] *other Writers of those times* doe ordinarily use the word *to Merit* (because our Adversaries so much presse the use of that *Phrase* in them, as if it implied such *Merit* as they mantaine) to wit, as [y] *Bellarmine* himselfe, with [z] others of his owne side also acknowledgeth, for *to atchieve or obtaine* ought on any tearmes whatsoever, be it of *free favour*, or of *due debt and desert*: which is the *Merit* of *Impetration*, that hee saith *Augustine* speaketh

[r] *Non id habet Catholica doctrina ut operibus illis, quæ fiunt sine fide & auxilio Dei gratuito mereri possint homines remissionem peccatorum. Bellar. in Indic. de lib. cõcord. Mendac. 8.*

[s] *Huc accedit, quod istis etiam operibus, quæ fiunt ex fide et auxilio Dei, non tale tribuimus meritum, ut ei respõdeat ex justitia merces; sed meritum solum impetrationis, ut Augustinus loquitur, quod Scholastici meritum de congruo, non de cõdigno nominare solent. Bellar. ibid.*

[t] *Neq; in hoc ulla est inter Catholicos differentia, ibid.*

[u] *Ita Hieron. in Hosh. 4. 14. Grandis offensa, postquã peccaveris, iã Dei non mereri. Christi esse meruisti. Collatio Carth. cognit. 1. art. 8. Proponant, qui ista elicere meruerunt. Ibid. cognit. 3. art. 16. Quis supplicavit, quis legem meruit? Quis judicium postulavit? Et Sedul. & alius nescio quis Hieron. nomine in Rom. 4. Magna beatitudo est sine labore legis & pœnitentiæ, Domini gratiam sola fide promereri; sicut siquis aliquam dignitatem gratis accipiat.* [x] *Pacem sub hac lege meruit, ut captivos nostros redderet. Ammian. hist. lib. 17. Pacem quam ipse meruit, ei quoque debere proficere, Ibid.* [y] *Augustinus explicat quomodo fides mereatur, cum dicit eam impetrare remissionem peccatorum. Bellar. de Justif. lib. 1. cap. 21. Sed & Bellarm. ipse ibid. lib. 5. cap. 2. expunit illud Vulg. versionis Hebr. 13. 16. Talibus hostijs Deus promeretur, i. ut Oecumenius, placetur Deo.* [z] *Quodsi aliquis veterum vocabulo promerendi usus est, non aliter intellexit, quam consecutionem de facto. Stapleton. prompt. Fer. 5. post Passion. Dominic. Videatur Vega infra.*

of; and [a] differeth much from *Merit* or *Desert* strictly and properly so tearmed, as *Bellarmine* himselfe also granteth: Since that, by their owne confession, [b] it is one thing *to impetrate* or *obtaine*, and another to *merit*, that is, *to deserve*: And therefore in such sense as they vse the word *Merit*, [c] a man may be said sometime *to merit*, that is, *obtaine and impetrate*, what hee *deserveth not*; and againe, [d] *not to merit*, that is, *obtaine and impetrate* what yet hee hath well *deserved*. As also in this sense [e] *they are wont* (*Bellarmine* himselfe also acknowledging it) *to call all good workes merits, for which we receiue ought*, though the *reward* be, as [f] he granteth also that it may be, *not of desert, right*, or *due debt*, but *of favour and grace* onely. Wherein *Bernard* singularly well expounding their meaning, and his owne too, where hee useth those and the like tearmes; [g] *If we speake pro-*

[a] *Multum interest inter meritum & impetrationem, Bel. de Bon. oper. in particul. l. 1. c 9.*

[b] *Impetramus etiam quæ non meremur. Tho. sum par. 1ª. 2æ. q. 114. a. 9.* A man may impetrate, and not deserve: & a man may deserve and not impetrate, *Anonym' Author cõtra Bellij Ruinam Papismi. Meritum enim innititur justitiæ; & non potest De' homini negare quod meruit, &c. Sed impetrare est liberalitatis divinæ: si det, est gratiæ; si non det, non potest argui in justitiæ. Adrian. quodlib. q 8.*

[c] *Veniam Arbitione precante meruerunt. Ammian. hist. l. 15. Quia Dei filium luchea contempsit, Gentilitas promeruit. Greg. in 1 Reg. 2. Maria sola mater Domini fieri meruit. Eusebij Emiss. nomine in Dominic. 4. Advent. Parere meruit eum, quem constat nullum habuisse peccatum. August. de Nat. & Grat. cap. 36. Ipsum Deum hominem factum & concipere & parere, non humanis meritis, sed concepti nascentisque ex ea summi Dei dignatione promeruit. Fulgent. de Grat. & Incarn. cap. 7. Lætiores interim quod virgas evaserint, quam quod meruerint principatum, Bernardus De pueris ad prælaturam promotis, Epist. 42. Itaque ingenuè Vega de Justificat. lib. 8. cap. 8. agnoscit, usurpari apud Patres nomen Meriti, ubi nulla est ratio Meriti, neque de congruo, neque de condigno.*

[d] *Miles Gallicanus sudoribus nec donativum meruit, nec stipendium. Ammian. histor. lib. 17.*

[e] *Sol. nt meritum appellare quemlibet actum bonum, ratione cujus aliquid aliud accipimus: ut ex Augustino perspicuè patet, Bellarm. de Grat. & lib. Arb. lib. 1. cap. 14.*

[f] *Mercedem quandam esse dicimus, quæ magis debetur ex gratia, quam ex justitia; sive quæ imputetur sec. gratiam, & non sec. debitum. Idem de Iustific. lib. 1. cap. 11.*

[g] *Si propriè appellentur ea quæ dicimus merita nostra, spei quædam sunt seminaria, charitatis incentiva, occultæ prædestinationis indicia, futuræ glorificationis præsagia, via regni, non causa regnandi, Bern. de Grat. & lib. arb.*

perly,

perly, saith hee, *those things that wee use to call merits, are certaine seeds of Hope, sparkes of Love, signes of our hidden predestination, presages of our future glorification; the way to the crowne, not the cause of our crowning.*

I might also insist on that which *Bellarmine* hath else-where, that * *to merit*, as they speake, is no more than that which the *Greekes* call ἀξιοῦσθαι, which word signifieth not " *to be worthie*, as he saith, contrarie to all use and authoritie, but † *to bee vouchsafed, reputed or esteemed as worthie*, as also " *Cajetan* himselfe, therein following their owne *vulgar Latin*, expoūdeth it. And wheras that same their *vulgar Translation* hath it in bad and barbarous* *Latin*, and their *Rhemists* version in as bad or worse *English*, § *with such hosts God is promerited.* ¶ *The meaning of it is*, saith *Bellarmine*, that *with such sacrifices God is delighted, or pacified, as Chrysostomes Commentarie hath it*, (though indeed in *Chrysostomes Cōmentarie*, there no is such word, or any one word of exposition, but the same word it selfe onely) *or is pleased, (well-pleased*, it is word for word in the *Originall*) *as Oecumenius expoundeth it.* And * *it signifieth*, saith he, *that God is delighted in good workes, and is therewith conciliated*, (that is, *moved to befriend*, as wee say) *and induced thereby to doe good unto those that doe well. Which is that that wee meane, when wee say that workes are meritorous.* Well it were indeed if they either meant or maintained no no more than is here said. Little

* *Quod nos dicimus mereri, Graeci dicunt* ἀξιοῦσθαι, *Bellarm. de Iustifie. l.5. c.2.*

" Ἀξιοῦσθαι *i. dignum esse. Idē ibid.*

† Ἀξιῶ ἄξιος ἡγοῦμαι, *Schol. Thucyd.* Ἀξιοῦσθαι ἄξιον ἡγήσασθαι, *Suid.* ἠξίωσται ἄξιον ἡγήσαιο *Schol. Sophocl.*

" *Non ait, ut digni sitis, sed ut digni habeamini, Cajetan. in 2 Thess. 1.5.*

* *Talibus hostijs promeretur Deus, Hebr. 13.*

§ *Rhemens. Hebr. 13.*

¶ *Sensus est, talibus hostijs delectatur, sive placatur Deus, ut habet cōmentarius Chrysostomi: vel talibus hostijs placetur Deo, ut exponit Oecumenius, Bellar. de Iustific. l.5. c.2.*

* *Significat Deum delectari bonis, eisque conciliari, & induci ad benefaciendum ijs qui benè operantur, Ibid.*

tle controversie would there then be betweene us and them.

But to let these things passe, lest I be in this point over-long, Doe *all Catholikes deny* indeed even *to workes done of faith and grace all merit of condignitie?* And *is there no difference at all among them herein?* Yea doth not *Bellarmine* himselfe maintaine the * contrary? Or doth hee not know that there is difference among them herein? and that the most of them (of later times especially) goe the other way? Yes undoubtedly. But hee dealeth herein, as hee doth in the point of *Adoration of Images*. It is a [h] common *tenent* among them, that *Images are to be worshipped with the selfe same worship that those are worshipped with, whose Images they are:* and so consequētly *the Images of God and Christ with divine worship*. And *Bellarmine* himselfe, though a little qualifying it, both alloweth and defendeth it, [i] that *by accident, or improperly they may bee and are so worshiped*; to wit, *either* [k] *as those Images are Gods or Christs Deputies, and so receiue for God or Christ himselfe the worship due to either*; *or* [l] *as men conceive God or Christ clad in that Image, as a King in his Reabes, and so worship the Image in the same worship together with either*. But yet, saith hee, [m] *you must not in any wise tell the people so in the Pulpit, that any Images are to bee worshipped with divine worship; but the contrarie rather, that they are not to be worshipped.*

* *Imò, dignari, ut Cic. de Orat. l. 3.*

h *Imagines coli eodem cultu cū Prototypo, sive quo colunturquorum sunt imagines; Christi & Dei latria: est opinio cōmuni Theologorum sententia recepta. Sic Thom. Albert. Palud. Almain. Marsil Maiol. Capreol. Cajetan. & cæteri juniores. Azor. institut. l. 8. c. 6. et Greg. de Valent. de Idolatr. l. 2. c. 6.*

i *Si de reipsa agatur, admitti potest Imagines posse coli impropriè vel per accidens, eodem genere cultus, quo exemplar ipsum colitur, &c. Bellar. de cult Sanct. l. 2. c. 23.*

k *Quādo imago accipitur pro ipso exemplari, cujus vicem gerit, Ibid.*

l *Cum exemplar cōsideram* quasi imagine vestitum, &c. Ibid.*

m *Quantū ad modum loquendi, præsertim in concione ad populum, non est dicendum imagines ullas adorari debere latria; sed è contrario, non debere sic adorari. Bellarm. ibid. cap. 22.*

shipped. And why so? Forsooth; [n] *because many good Catholikes cannot endure to heare that Images should be adored*: and againe, [o] *Because it giveth Heretikes occasion to speake more freely evill of them.*

[n] *Offendit aures Catholicorum.*

[o] *Præbet occasionē hæreticis liberius blasphemandi, Ibid.*

And in like manner dealeth hee in this matter of *Merit.* Because our Writers justly tax them for extreame arrogance therein: *Bellarmine* here flatly denieth it, and saith that none of them maintaine it, and wee doe but bely them in charging them with it. And yet, to passe by what before was alledged out of him; and what hee saith elsewhere againe, that [p] *the remission of some sinnes is even in justice due to mans good Merits*; Where professedly he handleth the *Controversie* concerning *the merits of mans workes*, he concludeth the direct contrarie to what here he avoweth, and condemneth what hee averreth here, as no better than *Heresie.*

[p] *Remissio venialium justo Dei judicio redditur bonis meritis justorum. Bellarm. de Justific. l. 1. c. 21.*

The very *Title* of his *Discourse* is, [q] *That mens workes done of charitie doe condignely merit or deserve Life eternall*; and that, [r] *not onely in regard of Gods Covenant, but in regard of the works themselves.*

[q] *Opera justorum ex charitate facta esse meritoria vitæ æternæ ex condigno. Bellar. de Justif. l. 5. c. 16.*

[r] *Non solum ratione pacti, sed etiam ratione operū, Ibid. cap. 17.*

In the *Discourse* it selfe hee telleth us, that [s] *All Catholikes hold that they merit Life eternall.* That [t] some of them indeed would haue *no mention* made either of *condignitie* or *congruitie*;

[s] *Catholici omnes agnoscunt opera bona justorū esse meritoria vitæ æternæ, Ibid. c. 16.*

[t] *Aliqui censent non esse utendum vocibus his de condigno & de congruo. Sed absolutè esse dicendum, Opera justorum esse & meritoria vitæ æternæ ex gratia Dei. Ita Tho. Waldens. de Sacram. tom. 3. c. 7. & Paul. Burgaddit. ad Lyr. in Psal. 35.*

[u] some

[u] Some goe *a middle way betweene congruitie and condignitie*; and [x] some againe would *distinguish* betweene *dignitie and congruitie*. But that [y] *the common opinion of their Divines admitteth merit of condignitie*: which hee also concludeth with.

Againe hee saith that [a] some of their *Divines* hold, that [a] *such workes doe not merit life eternall condignely, in regard of the worke it selfe*, or the worth of it, *but in regard of Gods Covenant and his acceptation of them onely*; And that [b] thus onely the *Ancient Schoolemen held*. [c] Others, that *they merit it condignely in regard of the worke it selfe, and the worth of it, albeit that God with man had made no such agreement at all*. [d] He himselfe thinketh best to goe the middle way, as he saith the *Councell of Trent* doth; to wit, that *they merit it condignely, in regard both of the agreement and the worke joyntly together*. And that we may not mistake his meaning herein, hee telleth us further, that hee doth [e] *not* thus determine, as if hee held, *that such workes did not in regard of the dignitie and worth of them well deserve life eternall, albeit no such agreement were; but merit it in regard of Gods gracious acceptance onely*: [f] *for it were a disgrace to God, if his grace in vs should bee so poore and imperfect as*

[u] *Alij volunt esse meritoria de condigno largo modo, quod respectu condigni propriè sumpti dicatur congruū, respectu cōgrui possit dici condignum. Ita Durand. in 2. Sent. d.27. q 2. Et Greg. Arimin. in 1. Sent. d. 17. q. 1. art. 2.*

[x] *Quidam distinguunt inter dignū & condignum, & meritum ex digno admittunt, non ex condigno.*

[y] *Communis sentētia Theologorū admittit simpliciter meritum de condigno. Bellarm. ibid.*

[a] *Quidam existimant opera bona nō esse meritoria vitæ æternæ ex condigno ratione operis, sed tantum ratione pacti, & acceptationis divinæ, Bellar. de Iustific. l. 5. c. 17.*

[b] *Ita Scot. in 1. Sent. d. 17. qu. 2. quem alij quoque ex veteribus scholastiis sequuntur.*

[c] *Non desunt qui censent esse meritoria ex condigno ratione operis, etiam si nulla extaret divina conventio. Ita Cajetan. in Thom. p. 1ª. 2æ. q. 114. a. 1. & Dominic. à Soto de Nat. & Grat. c. 7.* [d] *Nobis media sententia probabilior videtur, esse scil. meritoria ex cōdigno ratione pacti & operis simul, Bell. ibid.* [e] *Non quod sine pacto & acceptatione non habeat opus bonū proportionem ad vitā æternam ex operis dignitate, Ibid.* [f] *Detrahitur de gloria Christi, si merita nostra sint ita imperfecta, ut non sint meritoria ex condigno, nisi ratione acceptationis Dei, Ibid.*

to merit nb otherwise: (as *the Lovaine Professors* also, too *base and beggerly* for us * *to craue it and have it as an almes:*) and that they therefore deserve it, because [g] *there is a kinde of proportion and equalitie*; yea not [h] *a proportionable* onely, but [i] *an absolute equality* (for so he saith in expresse tearmes elsewhere) *betweene the worke and the wages:* And that is *properly merit of condignitie* indeed, [k] *when the worke is equall of it selfe to the wages:* which *merit of condignitie* he saith therefore is [l] *truely and properly,* [m] *simply and absolutely* so tearmed; [n] *Merit in Iustice, or of right and due debt:* which [o] that other of *congruitie* is not. And such *workes* therefore, say our *Rhemists*, are [p] *truely and properly meritoriously, and fully worthie of everlasting life, so that heaven is the due and just stipend or recompence, which God by his* justice *oweth to persons so working*; and that * *so farre forth, that hee should bee unjust, if hee should not render heaven for the same:* Albeit [q] that *assertion* was by *the Divines of Paris* almost 300. yeeres since condemned as *false and heretical*; and by *Durandus*, saith *Bellarmine* himselfe, [r] it is *censured* (and

* *Absit ut justi vitam æternam expectent sicut pauperes eleemosynam, multo namq; gloriosius est ipsos quasi victores & triumphatores eam possidere, tanquam palmam suis sudoribus debitam. Ruard. Tapper. explic. art. Lovan. tom. 2. cap. 9.*

g *Ita ut in homo opere sit quædã proportio & æqualitas ad præmium vitæ æternæ, Ibid.*

h *Satis est proportionalis æqualitas, Ibid. c. 18.*

i *Modus futuri judicij erit sec. justitiam commutativam, quoniam Deus non solum constituet proportionalem æqualitatem inter merita & præmia, sed etiam absolutam æqualitatem inter opera & mercedes, Ibid. cap. 14.*

k *Vbi opus est per se æquale mercedi, Ibid. l. 1. c. 21. verè par mercedi, Ibid. l. 5. c. 17.*

l *Meritum verè & propriè, Bellar. de pœnit. l. 4. c. 8.*

m *Simpliciter & absolute tale. Idem de justific. l. 5. c. 18.*

n *Meritum ex justitia & sec. debitum. Ibid. l. 1, c. 21. Ex justo Dei judicio, Ibid. l. 5. c. 16.*

o *Meritum ex gratia magis quam justitia: meritum imperfectum, Ibid. l. 1 c. 21. Meritum impetrationis tantum, Ibid. & in Ind. c. de lib. concord. sup.*

p *Rhemens. in 2. Tim. 4. 8.*

q *Damnatum Parisiis an. Dom. 1354. Fr. Guidonis enunciatum hoc: Quod homo meretur vitam æternam de condigno: quod si non daretur ei, fieret injuria, & quod Deus faceret sibi injuriam. In Bibliothec. Patr. tom. 4. edit. 2.*

* *Idem in Hebr. 6. 10.*

r *Temerarium & blasphemum esse dicere, Deum fore injustum si meritis hominum justorum non reddat mercedem, &c. Ex Durando Bellarm. de Justific. l. 5. c. 16. Vide Durandum in 2. Sent. d. 27. q. 2. Nam quod Bellarm. promissam, addit, de suo est.*

that not unjustly) not as *bold* onely, but as *blasphemous*.

But why is *Gods agreement needfull* then? or why doth *Bellarmine* require that also? He telleth you himselfe; not for any defect or want of worth in the worke, but [t] *because that without some such agreement no reward or wages can of right be claimed for any worke, albeit of it selfe otherwise it be never so worthie.*

Lastly, hee telleth us that [t] there want not *very grave Authors*, who thinke that *everie good worke of a just man endued with charity, merieth or deserveth life eternall.* [u] Which he thus farre forth also subscribeth unto, if this *condition* be added, *that not onely the partie doing it bee endued with charitie, but the very worke it selfe also doe actually, or virtually at least proceede from charitie, and be done for Gods sake.* So that not onely the whole course and tenour of a godly mans life uprightly and religiously led, being laid altogether in one lumpe, but every particular such action of it, considered alone by it selfe, should by this their doctrine deserve no lesse than heauen at Gods hands. And then belike so oft as they haue done *any good worke meerely for Gods sake*, so oft haue they deserved *an heaven* at least of him. It were absurd and sensleſse for a sorry begger to imagine (that I may use *Bellarmines* owne *comparison*) that by weeding though a whole day in the *Kings garden* at *White-hall*, he had in regard of the worth of the worke done by him, deserved *an hundred*

t Requiritur pactio & conventio: nisi enim id præcesserit, non potest ex justitia commutativa, neq; ex distributiva etiam, opus alterum obligare, quantumvis eximium sit, & æquale mercedi, Idem de Justific. l. 5. c. 14.

t Non desunt gravissimi Autores, qui sentiant, Omne opus bonum hominis justi & habitu charitatis præditi, vitæ æternæ meritorium esse, Ibid. c. 15.

u Probabilius videtur ad meritum exigi, ut opus bonum, vel tunc cùm fit, actu imperetur à charitate, atq; in Deum ut finem ultimum referatur; vel certè nascatur ab actu imperato à charitate, atque in Deum ante relato; quod est virtute non actu in Deum referri, Ibid.

locobusses

Iacobusses, because his *Majestie* had promised for his dayes worke to give him such wages. [x] *Bellarmine* himself wil not deny it. But it were much more absurd for such an one to imagine, that for every weed that in that his daies worke hee had pulled up (were it done out of never so much *love* to his *Soveraigne*) he had deserved, I say not *an Earledome*, or *a Dukedome*, but a *Crowne* at least or *a Kingdome*. And yet is there farre greater disproportion heere betweene the *worke* that we doe, and the *reward* that wee expect, than could there be betweene the *worke* and the *wages*: Since that [y] *betweene finite and infinite* there is no *proportion* at all. And therefore saith our Country-man *Thomas of Walden*, though no friend to *Wickliffe*; for hee wrote professedly against him; [*] *What can wee doe that should be worthie of heavenly things*, *which the Apostle* saith, that [z] *The sufferings of this life are not worthie of?* § *I accounts him therefore the sounder Divine, the better Catholike*, (and the *Protestants* belike then are the *better Catholikes* herein) *and one that agreeth more with Gods word, that simply and utterly denieth such Merit.* [a] *And though a man*, saith *an uncertaine Author*, but alledged commonly by them, as *Eusebius Emissenus*, *should with all the strength of bodie and minde exercise himselfe to the utmost, in obedience to God all his life long, yet could he bring out no-*

x *Si opus aliquod sit multo inferius mercede ex conventione promissa, ut si Dominus vineæ cõduceret operarios, & nõ denarium diurnum, sed centum nummos aureos pro mercede promitteret, non esset meritum ex condigno ratione operis*, Bellar. *de Iustific. l.5.c.17.*

y *Finitis ad infinitum nulla est proportio. Itaque recte Fulgent. ad Monim. l.1. Tantum ibi gratia divine retributionis exhibet, ut inimperabiliter atq; ineffabiliter omne meritum quatuvis bonum & ex Deo dato humanæ voluntatis & operationis excedat.*

z *Quid dignũ facimus ut participes cælestibus fieri inveniamur? &c.* Thom. Wald. *citante Vega de merit. q.4.*

a *Rom.8. 18.*

§ *Reputo igitur sanioremTheologum, fidelioremCatholicum*, & Script. *sanctis magis concordem, qui tale meritum simpliciter abnegat*, Idem ibid.

* *Totis licet animæ & corporis laboribus desudemus, gratias tamen obedientiæ viribus exercemur, nihil tamen condignum merito præcælestibus bonis compensare &c. efficere valebimus*, Euseb. *Emiss. nomine, homil. 3. ad Matutin.*

thing, that by way of condigne merit could countervaile heavens happinesse. For, considering the extent and continuance of it, [b] *if we cast our reckonings up aright,* saith *Augustine, it should be eternall travell* at least, *that should purchase eternall rest.* And considering the dignitie and excellencie of it, [c] *Though a man,* saith *Anselme, should serve God in most fervent maner for a thousand yeeres together, yet should hee not thereby condignely merit to be but halfe a day im heaven.* And [*] *though the godly have done a whole million of good deeds,* saith *Chrysost. yet that such a crowne, such an heaven, and so great honour should for so small pidling matters* (in comparison thereof) *be conferred on them, it is of Gods free grace,* and (as he there also implieth) *not of due debt,* or of their desert. For, [†] *It is of* justice, saith he, *that the other are punished; it is of grace that these are crowned,* that is, there is "*deserved paine,* as *Augustine* speaketh, *repaid* the one, *grace undeserved freely bestowed* on the other. *Anselme,* it seemeth, thought he could not in *an hundred,* nay in *a thousand yeeres,* doe that, that they are able to doe in lesse than *an houre.* He thought and taught that a man could not in *a thousand yeeres,* by all that ever he did, or could doe, *merite halfe a daies abode in heaven;* and they thinke and teach (if they thinke at least as they teach) that a man may in much lesse than *halfe a daies space* doe that, that shall *merit* more than *a thousand thousand yeeres,* even an *eternall abode in heaven. Chrysostome* thought a man could not

b Quanto labore digna est requies quæ non habet finem? Si verum vis computare & verum judicare; æterna requies æterno labore vellè emitur. Sed noli timere: misericors est Deus, *Aug. in Psal.* 93.

c Si bono mille annis serviret Deo étium ferventissimè, non meretur ex cõdigno dimidiam diẽ esse in regno cælorum, *Anselm. de Mansur. cruc. c.* 2.

* Κἂν μυρία δοῦ πεποιηκότες, χάριτος ἐστὶν ἡ φιλοτιμία, τὸ δὲ ὀφεῖλε μικρῶν ὄντων ἀξιοῦσθαι οὐρανοῦ τοσούτου καὶ βασιλείας καὶ παλιγγενεσίας αὐτοῖς δοθῆναι τοσαύτης, *Chrysost. in Matth. hom.* 79.

† Καὶ ὅτι δικαίως κολάζονται, καὶ τοῦτο χάριν τοῦ στεφανοῦσθαι, *Idem ibid.*

" Non illi reddit debitam pœnam, sed donat indebitã gratiã, *Aug. in Psal.* 32.

with

with *a million of good workes* doe that, that they thinke they can doe with any *one alone*. For, *so many thousands* of them, saith he, cannot *in justice* deserve *the Kingdome* of Heaven. Any *one alone*, say they, of those that we doe, *can* doe it. *Iacob* deemed himselfe unable with all that hee had done or could doe, to requite those *favors*, even in his *temporall* estate, that God had conferred upon him: These men hold that they can by some *one good deed* of theirs alone, not *requite God* onely for what they have alreadie received of him, (for [d] that must be done first, [e] which no man indeed can doe, ere they can merit ought at his hands) but engage him also to doe further deservedly for them, even to the conferring of *life eternall*, and *celestiall glory* on them.

Thus we have seene, both what they hold, howsoever they seeme sometime ashamed of it, and therefore one while deny, what another while they affirme: As also how contrary their presumptuous conceits and *positions* in this kinde are to the humble *confessions* & acknowledgements of *Gods sincere Servants*, as well recorded in the *Word*, as reported else-where, yea [f] related, alledged, and taken notice of by themselves.

But to leave them to their [*] proud and *Pharisaicall* fancies, and returne home againe to out selves; this lastly should perswade us with the Apostle *S. Paul*, [g] *to rest content with whatsoever* estate God shall see good to place us in, with

[d] *Facilius & minus est reddere æquivalēs ejus quod quis accepit ab alio, quā eum constituere debitorem: quia ad constituendum eum debitorem requiritur quod plus reddat quam acceperit, ut sic ratione pluriūm alius efficiatur debitor*, Durand. in 2. Sent. d.27. q. 2.

[e] *Et si proximo forte videatur quis reddere plus quam debeat; Deo tamen nemo unquam reddit quod debet.* Ber. de Diverſ. 36. *Et hinc* Thom. Bradward. de Caus. Dei, l. 1. c. 39. *Nullus potest reddere plenarie debitum quod accepit à Deo, quare nec quicquā meriti ab eo ex pure debito & condigno.*

[f] *Vide supra ex* Bellarm. de Iustific. l. 5. c. 7.

[*] *Superbia species est, qua quis credit habere pro meritis suis bona, quæ à Deo habet.* Gul. Perald. sum. tom. 2. tract. 6. part. 3. c. 2.

Vse 4.

[g] Philip. 4. 11.

with whatsoever he shall please to conferre on us, and afford us, or whatsoever he shall thinke fit to call us unto; considering that we are *not worthy* of ought, but *unworthy* wholly of whatsoever we have, be it more or lesse. And if we be *unworthie* of what we have, be it never so little; then have we more than we are worthy of, even when we have least: And if we have more than we are worthy of; then have we no cause to repine, murmure, grow discontent, or complaine, if wee have not so much as such and such have; if we cannot goe, or fare as such and such doe; if we have not so good trading, or our houses so well furnished, our wives and children so apparelled, as such and such have.

Errors 2.

Error 1.

This it is a great fault in the World, in this age of ours especially, an age of excesse, wherein [h] each one striveth to goe beyond another, in pride of apparell, in building, in expence in all kinde of superfluitie and excesse; that [i] *like men that runne in a race*, we cast our eies forward on those that goe before us, but we forget to looke backe unto those that come short of us. [k] Men and women looke upon those many times that are of higher degree than themselves, and would faine match them, and goe even with them. Or suppose it be but on those, that are of the same rancke with themselves: they see how they go, how they fare, how they spend; (and it is many times much more than they are well able to doe, or than their meanes will

[h] Ἐνθάδε τὰ γείτονα γείτων. Εἰς ἀστὴν ὁρῶν δόξαν. Hesiod. Oper. lib. 1.

Vicinus ditet cupiditatem irritat. Sen. epist. 7.

[i] Instat equis auriga suis vincentibus; illum Praeteritum timens extremos intereunte, Horat. Sat. 1.

[k] Περὶ τὰς ὑπερβολὰς πολλοὶ ἀντιπαρεξάγουσιν. Plut. de Tranquil.

will well afford) and because they are loath to come behind any of their owne degree; (that they deeme were a disgrace to them;) they begin to thinke thus with themselves; *What difference is there betwixt us and them? and why should not we then doe as they doe?* And hence ariseth [1] a discontent in their minds, because they want meanes to doe what they desire. Which their *discontent*, with their present estate, together with the *inordinate and immoderate desire* of that which they have not, & faine would have, only because they see others have it; is not only an occasion [m] to deprive and bereave them (with [n] *Haman*, and [o] *Ahab*) of the comfort and benefit of what they have; but [p] it is as *a grave* also, to burie in the thankfull remembrance of those manifold mercies that God hath vouchsafed them, above many other, (it may be) even of their owne ranke; as if God had done nothing for them, (as those murmuring *Iewes* charged him, [q] *Wherein hast*

1 Λύπη δὲ τίκτει, ὅτι τοιαῦτα οὐκ ἔχει. Chrysostom. in 2 Thessal. Homil. 2. *Quod enixe concupiscunt at sit, contabescunt quod esse non possit*, Gilbert. in Cant. 19.

m Πολὺ ἐτέρου μᾶλλον ἢ φθορὰ ἀνδρὸς ἐν ἀσκητείᾳ εἰδισμένου ζῆν· καὶ πολὺ τὸ λύπημα ἡ φύσις ἔχουσα καὶ τὸ βαρύτατον, ἐγκαταστοχάζεσθαι τοῖς ἰδίοις, ἢ σοῦ ἀνῶτατα πόθῳ ἀφορμίσεις ἀγαθοῦ, Plutarch. de Tranquill.

n Esther. 5. 13. o 1 King. 21. 1--4. p Ἀεὶ δὲ ἐκεῖνος ἐκείνοις ὄντος, ἀδικεῖν τοῖς καὶ ἐκείνοις χάριν ἔχειν. Plut. ibid. *Quantumlibet sæpe obligati, si quid unum negat, hoc solum meminerunt quod negatum est*, Plin. epist. 4. l. 3. Τὸ δὲ λυπεῖν μᾶλλον πεπόνθασιν οἱ πολλοί, τὸ μὴ πάσχειν ἀπολαύοντες, ἢ δὲ ἐνέλειν ἀπολαυόντες. Οὐ γὰρ τοῦ ἐνεργεῖν ἕνεκα πάντες ἐπιθυμοῦσιν, ἢ ἐκεῖνο ὧν ἔχουσι χάριν ἀπολαμβάνειν τοῖς ἐνεργοῦσι τὸ ἀφέλεια συγκαίνει δοκεῖν ἀπολείπεσθαι κοινῇ ὁμοίως, οὐ ἀπολαύοντες τοῦ ἑτέρους πεπονθέναι, ὅτιος ἀγωνίσαι καὶ πεπαιδεύσθαι. Ἐν πᾶσιν ἀγῶσιν ἀγωνίζεται, τὸ ἀπὸ μικροῦ ἢ ἐνεργεῖν ἐυχαριστεῖ θεῷ, Basil. Cæsar. homil. 7. *Quid fault obliviscimur acceptorum? cupiditas accipiendorum, Sen. epist. 82. Non quid habemus, sed quid petamus, inspiciamus; non in id quod est, sed quod appetitur intenti. Nec ea intuemur quæ nos habere præ oculis; sed ea solum quæ præcedentium fortuna ostentat. Non potest quisquam & invidere & gratias agere. Idem de Benef. lib. 3. cap. 3. Non quod habet numerat; tantum quod non habet, optat. Manil. Astronom. l.* [illegible] *In quo dilexisti me? Hosea 1. 2.* Ἐρεῖς ἴσως, Καὶ τί ἐχαίρω; (*ita quippe legendum.*) Τί δ' οὐκ ἐχαίρω, Plut. de Tranquill.

them

thou lowed us? that is, shewed any loue to us, done ought for us?) unlesse they may spend, and goe, and be maintained in it, as such and such doe. Yea so farre oft doth this corruption prevaile with not a few, that with [q] the *Frog* in the *Fable*, they stretch their states so farre to get eaven with others, that at length all cracketh and commeth to nought, and both they and theirs rue it in the end.

Error 2.

Againe, others having sometime had more plentifull meanes, and having then (as they might well doe) proportioned their expence accordingly thereunto; when it pleaseth God to withdraw that their plentie in part, for causes best knowne to himselfe, and it may be among others, to trie them, how they will take it, whether they will say with our Saviour, [r] *Not my will, but thy will be done*, and so practise what they daily [s] pray; and with *Iob*, [t] *God hath given, and God hath taken againe; blessed be his Name*; and [u] so returne God his owne with thankes: Yet out of a pride of heart and stoutnesse of stomacke,

[q] *Inops potentem dum vult imitari perit. In prato quodam rana conspexit bovem, Et tacta invidia tantæ magnitudinis, Rugosam inflavit pellem, tum natos suos interrogavit, an bovem esset latior. Illi negarunt: rursus intendit cutem majore nisu.--Novissime indignata dii vult validius inflare sese, rupto jacuit corpore. Phædr. Fab. 28. Videatur & Horat. serm. l. 2. Sat. 3. Hinc Martial. l. 10. epist. 79. Grandis ut exiguâ bos ranam ruperit olim; Sic, puto, Torquatus rumpet Otacilium. Sanum itaque Greg. Naz. consilium de Eutax.* Μὴ συμπαρεκτείνου πίστει ἀν πλουσίῳ.

[r] *Matth. 26. 39.* Μὴ τὸν ἄλλο θέλε, ἢ ὃ ὁ Θεὸς θέλει, καὶ τίς σε κωλύσει; τίς ἀναγκάσει; ἢ ὄρεξίν σου καὶ ἔκκλισιν τῷ Θεῷ χαρίσῃ, ὁποίαν ἐκεῖνος θέλει, μετ' ἐκείνου τιθέμενος, καὶ πάντα εὐαρεστούμενος; *Epictet. Arian. dissert. l. 2. c. 17. Deus quæ voluit qui vult, semper est felix. Sic enim homo ab humanis in divina dirigitur, cum voluntati humanæ voluntas divina præfertur. Aug. in Ioan. 52. Vide quid æquius sit, aut te voluntati divinæ conformando subdere, aut quod ipsa tua subservias voluntati. Gersen. consol. Theol. l. 2. c. 1.*

[s] *Mat. 6. 10.*

[t] *Iob 1. 21. Abstulit; sed & dedit. Sen. ep. 87. Tulisti, quoniam tuus erat; Bern. de Temp. 110.*

[u] Μὴ νόμιζε ἐμὲ μὲν δοῦλόν σε εἶναι, ὅτι ἀπόλεσε αὐτὸ, ἀλλ' ὅτι ἀπέδωκε. *Epictet. Enchir.* ἢ χαίρων ἀποδίδοις τὸ δεδομένον; *Idem Arian. dissert. l. 1. c. 11. Ita Hieron. ad Iulian. Tulisti liberos quos ipse dederas. Non contristor quod recepisti; ago gratias quod dedisti. Et Iulian. Imper. apud Ammian. l. 25. Viam repetenti naturæ, tanquam bona fidei reddituris exulto.*

stomacke, ([x] *Many are humbled*, saith *Bernard*, yet *are not humble:*) not enduring to strike saile, or to stoupe an inch, they will strive to live still according to their former meanes, and shape their expence not by what they have, but by what they have had: and so whereas the Lord in mercie had yet left them a competencie still, [y] they *cast the helve* (as we say) *after the hatchet*, and overthrow all: Or [z] they grow into such inward griefe and discontent, because they cannot doe still as formerly they have done, as either breaketh their hearts and shorteneth their dayes, or altogether disableth them unto the cheerefull performance of any good office either to God or man.

All which corruptions might soone bee helpt, if wee could with *Iacob* here say, and thinke as wee say; *Non sum dignus, Domine; Lord I am not worthie of ought.* If we would *looke out abroad*, but [a] cast our eyes now and then on those that have farre lesse than wee have. As *Aristippus*, when a friend of his came to condole with him for some land that hee had lost, demanded of him what he had to liue on

[x] *Quanti humiliantur, & humiles non sunt? Bern. in Cant. 34. Et nec fractis cervicibus inclinantur, Hieron. ad Aug. epist. 26.*

[y] Ὥσπερ τὰ μικρὰ παιδάρια, ἀπὸ πολλῶν πωγωνίων αὐ ἕν τις ἀφέλωται, καὶ τὰ λοιπὰ πάντα ῥεγοῦσι, *Plut. de Tranquil.* *Meritò itaque Comic. Stich. 1. 2. Eam mulierem sapientem prædicat, quæ æquo animo pati potest sibi esse pejus quam fuit.*

[z] Ἀπίστου ὑπερδιμαθεῖν πόσα ἐνδεήσας, ὅσα τὰ ἤδη κεκτημένα ἀόκει, καὶ ὅσα ἐτ' ἔλαττον, ἔγνω, ὅτι σφεμνεάδης ἐπὶ φειδίτιον, ἐλυπήθη ὡς καὶ λυπῶ τελεθήσοιν μᾶλλον, καὶ ἑαυτὸν ἀδιφθείρεν, *Dion. Cass. hist. lib. 57. Apicius cum sestertium millies in culinam congessisset, ære alieno oppressus, rationibus inspectis, superfuturum sibi sestertium centies computavit, & velut in ultima fame victurus si sestertium centies vixisset, veneno vitam finivit, Sen. ad Helv. c. 10. Hinc Martial. l. 3. ep. 22. Dederas, Apici, ter trecenties ventri: Sed adhuc supererat centies tibi laxum. Hoc tu gravatus ut famem & sitim, ferre, summa venenum potione duxisti. Nil est, Apici, tibi gulosius factum.*

[a] Τὰς ὑποδεεστέρους ἀποθεωρεῖν, ὅπ μυείων μυειάκις εὐγνωμονέστερον ζῆ καὶ βέλτιον, *Plut. de Tranquill.* Τὸν εὐδυμεῖδεα δηλόσα χρὴ, ἐπὶ τῆς ἀγαθοῦ ἀφορᾶν εἰς τοὺ ἐλάττω κεκτημένους, ὃν δὲ κακεῖς εἰς τοὺ μᾶλλον δυνυχῶντας, *Favorin.* --*majori se pauperiorum Turbæ comparet.* --*Horat. Sat. 1. Si vis gratus esse adversus Deum, & adv. vitam tuam, cogita quam multos antecesseris. Cum aspexeris quot te antecedant, cogita quot sequantur, Sen. ep. 15. Aspice quanto major pars sit pauperum. Idem ad Helv. c. 12.*

himselfe, and when hee made answer that hee had but some *one small close* onely, he told him, that [b] *there was cause rather for Aristippus to bemoane him, than for him to bemoane Aristippus, who had more than thrice as much land still least him to live on than hee had.* It is hard but wee should finde some, with [c] *the Cynick*, yea not a few bee wee never so needy, that would bee glad of our reliques. Or if we would but [d] *cast our eyes home-ward*, and consider our selves, and our owne vnworthinesse of ought, wee might soone see how little cause wee haue to bee discontent in such cases. For have wee but little least? It is more than we deserve. Hath God taken much from us? he might well have tooke more. As *Anytus*, a Gentleman of *Athens*, told his guests that were at table with him, when *Alcibiades* a young Gallant came in a revelling humour and tooke away the one halfe of his plate that stood either for shew or service upon the cupboard, and they marvelled much at it, that *Anytus* could so take it, affirming that hee had dealt very vnkindly with them, [e] *Nay rather*, quoth he, *hee hath dealt very kindely with us, that hee hath left us halfe, when hee might have tooke all: for it was all his, or at his command.* So it is here indeed. Hee taketh part, that [f] gave all; and that might therefore as well take all as part; because [g] *all is* but *his* owne. They

b Οὐχὶ σοὶ μᾶλλον χρεῖον ἐν ὅτιν, ἐμοὶ δὲ τρεῖς ἀλλοὶ καταλείπουσι; τί ἂν σοὶ μᾶλλον ἡμεῖς συναχθόμεθα; *Aristip. apud Plut. de Tranquill.*

c Τούτῳ συνοικεῖ καὶ τρέφει τὰ σὰ λείμματα, *Diogen. apud Plut. de prof. not. de moribus; quos & reliquias suas vescentes parasitos suos appellitabat, Laert.*

d Ὅπῃ κεν ἐν μεγάροισιν,--*Homer. Odyss. δ'* & *Diog. apud Laert.* & *Plu. de Sanit. tuend. Domum redeamus, Cic. Bruto.*

e Ἀναύτου ὅτι ἀγωνιῶντα εἶπε πυνθανόμενος, Οὐ μὰ Δί', ἔφη, ἀλλ' εὐγνώμονα, ὅλον ἐξουσίαν ἅπαντα λαβεῖν, ἡμῖν καταλείπων, *Athen. Dipnosoph. l. 12. Vel ut Plut. in Alcib.* Ἀναύτου οὐ σφόδρα κεκινημένου καὶ ἀνεπιφόβως, Ἐπεικῶς μὲν ἔν καὶ φιλανθρώπως· ἀλλ' ἐξὸν αὐτῷ λαβεῖν ἅπαντα, τούτων ἡμῖν τὰ μέρη καταλείπειν, *Puto tamen Plut. ex Athen. castigandum: qui & in Erot. sic extulit,* Φιλανθρώπως μὲν ἔν· ταῦτα (πάντα *Xyland.*) δὲ ἐξὸν αὐτῷ λαβεῖν· ὁ δὲ κάμοὶ τοιαῦτα καταλείπειν.

f *Act.* 17. 25. 1 *Tim.* 6. 17.

g 1 *Chron.* 29. 12, 14, 16.

tell

tell of a *Iewish Doctor*, that was called [h] *Rabbi This-too*, because he used alwaies to say, whatsoever befell him, [i] *This is good too, and this too, and this too, and this too, &c.* And in like manner may wee well say, how little soever be leaft us, *This is more than I am worthie of, and this too, and this too, &c.* If God shall againe and againe too, never so often, impaire our estates, and by peece-meale withdraw from us what hee hath formerly conferred on us: And consequently as [k] hee said to one that though with losse of goods, had in safetie yet escaped himselfe to the shore, [l] not repine or murmur for what is lost, but bee thankfull to God [m] for what is leaft, and [n] for what formerly we have had.

Hitherto wee have considered of *Iacobs unworthinesse*, by himselfe here acknowledged: we come now to see *Gods* undeserued *Goodnesse to Iacob.*

Wherein there offer themselves to our consideration;

1. The *grounds* of it, and
2. The *fruit* and *effect* of it.

The *Grounds* of it are two;

Gods Mercie, and

Gods Truth:

His *mercie* in *promising* what he had now performed; his *truth* in *performing* and making good what hee had promised.

h *Rabbi Gam-zoth ex ore D. Leifeild.*

i גם-זו *Etiã hoc bonum est; Et hos etiam; Et hec; Sic Ezech. Esai.* 39. 8. *Et Antigonus morbo correptus leviusculo,* Οὐδὲν χεῖρον· ἐπειδὴ μόνον ἡμᾶς ἡ νόσος θῇ μὴ μέγα φρονεῖν δυηλεῖς ὄντας. *Plut. Apophth.* Τοῦτο δὲ καὶ πρὸς τὸν ἀσκεῖν καὶ μελέταν, ὅπως ὁ τὴν κυνὸς ἁμαρτόντων τοῦ λίθου, καὶ τὴν μήτηρ ἀν πλάξας, Οὐδ' ὅπως, ἔφη, καλῶς. Ἐφυλαττόθη Διογένης· οὐδ' ὅπως κακῶς, *&c. Plut de Tranquill.*

Particular 2. Gods Goodnesse.

k *Doles quod amisisti? gaude quod evasisti, Sen. excerpt. de remed. fortuit.*

Grounds 2.

l Μανικὸν γὰρ ὄντι τοῖς ἀπολλυμένοις ἀνιᾶσθαι, μὴ χαίρειν δὲ τοῖς σωζομένοις, *Plut. de Tranquil.*

m *Esai.* 1. 9. *Lament.* 3. 22. *Ezra* 9. 13, 15. *Nehem.* 9. 31.

n Μεγάλων ἐστέρημεθα· καὶ γὰρ τι τυγχάνομεν. τὸ μὲν στερεῖσθαι, πάντων τὸ δὲ τυγχάνειν, ἢ πολλῶν, μὴ τοῦτο κεκτήσατο, ἀλλ' ἐκεῖνο θαυμαστέον, *Greg. Naz. Epitaph. Patr.* Habere siquidem eripitur; habuisse nunquam, *Sen.*

Ground 1. Gods Mercie.

First, his *Mercie*: where observe wee that *whatsoever wee have or hope from God, it is all of meere mercie.*

Observat. 3.

Vaworthie of all thy Mercies; saith *Iacob*. And, [o] *who* [p] *crowneth, or* [q] *invironeth thee* rather, *with mercy*; saith the *Psalmist*: and [r] *doth not deale with thee according to thy deserts.* [s] *For if he should so doe, hee should damne thee*; saith *Augustine*. And, [t] *who so trusteth in the Lord, mercie shall* [u] *encompasse him on every side*; saith *David*.

Cõfirmation.

Now this *point*, that *all* that wee either receiue or expect is *of Gods mercie*, howsoever it be by the former *consideration* sufficiently confirmed. For [x] if we be not worthie of ought, then is *nothing of merit*. And if *nothing of merit*, then *all* consequently of *mercie*.

Considerations 2.

Yet consider wee for the further *proofe* of it these two things;

The manner of *Gods promises*, and

The *prayers* of *Gods Saints*.

Consider. 1. Gods Promises.

First, the *Promises of God* run all vpon *Mercy*. [y] *Shewing mercie to thousands, with them that*

o Psal. 103. 4.

p *Coronat te. Vulg. & Vatabl. quia* עטרת *corona. Vnde Aug. de verb. Ap. 2. Post redemptionem ab omni corruptione quid restat nisi corona justitiæ? Ipsa certè restat; sed etiam sub ipsa vel in ipsa non sit caput turgidum, ut recipiat coronã. Dicturus erat, Coronat me; merita mea fatetur, &c.*

debitũ redditur non donatur. Audi, &c. De misericordia te coronat, de miseratione te coronat. Non enim dignus fuisti quem vocaret, & vocatum justificaret, & justificatum glorificaret. Et de sp. & lit. cap. 33. Hoc fiet in judicio, ubi necessarium fuit commemorare miserie. & miserat. Vbi jam exigi debita & reddi merita si possent videri, ut nullus esset misericordiæ locus. Necessaria itaque est nobis Salvatoris misericordia, sive cum convertimur, sive cum præliamur, sive cum coronamur. Idem de Corrept. & Grat. cap. 13.

q *Cingit, vel circumtegit, Iun.* בעטר *sicut Psalm. 5. 12. Benevolentiâ tuâ tanquam umbone circumteges eum.*

r Psalm. 103. 10.

s *Nam si secundum merita tibi daret, damnaret te, August. in Psalm. 102. Si quod debetur redderet, utique damnaret. Idem in Psalm. 31. Si vellet pro meritis agere, non inveniret, nisi quod damnaret. Idem in Psal. 94.*

t Psal. 32. 10.

u וסרבכ

x *Vide August. supr. de verb. Ap. Serm. 2.*

y Exod. 20. 6. & 34. 7. Deut. 5. 10.

love

love him, and keepe his commandements. And, [a] *His mercy is for ever and ever on those that feare him;* [b] *and keepe covenants with him, and thinke upon his cōmandements to doe them.* And, [b] *I will spare them* (and there is *mercy* then) *that feare me, and thinke on my Name, as a man spareth his Sonne that serveth him.* [c] *There shall bee judgement without mercy to those that shew no mercy.* And, [d] *If without mercie to those that shew no mercy; then with mercy even to those also that shew mercy*; saith *Augustine.* Yea so saith our Saviour himselfe; [e] *Blessed are the mercifull; for they shall have mercy shewed them.* And, [f] *The grace of God is* ([g] that is, *bringeth*) *life eternall*; saith the Apostle. Which place *Augustine* entreating of, [h] *The Apostle*, saith he, *having said, The wages of Sinne is Death; because everlasting death is repaied as of debt due to the service of Sin and Satan; hee doth not say, albeit he might also so have said; but the reward of Righteousnesse is Life eternall: But he chose rather to say, Gods grace (or* [i] *free favour) is Life eternall; that thereby we might learne that God bringeth us to life eternall, not for our Merits, but of his Mercy.* In regard whereof *Tertullian* also very fitly tearmeth (al-

[a] Luk. 1. 50.

[b] Psa. 103. 17, 18.

[b] Malac. 3. 17.

[c] Iam. 2. 13. *Misericordiam qui non præstat alteri, tollit sibi.* Chrysost. ser. 42.

[d] *In illo judicio, in quo justi coronantur, et injusti damnantur, alij cū misericordia, alij sine miseric. judicandi. Nam cum dixit, Iudicium erit sine miseric. jis qui non fecerunt misericordiam manifestatur in his, in quibus inveniuntur bona opera misericordiæ judicium cum misericordiâ fieri, ac per hoc ipsam etiam misericordiam meritis bonorum operum reddi.* Aug. de Corrept. et Grat. cap. 13.

[e] Matth. 5. 7.

[f] Rom. 6. 23.

[g] *Sicut Joan. 12. 50. & 17. 3. Quod & Piscator observat.* [h] *Mors meritò stipendium, quia militiæ Diabolicæ mors æterna tanquam debitum redditur. Vbi cum posset dicere, & rectè dicere, Stipendium justitiæ vita; maluit dicere, Gratia Dei vita æterna, ut hinc intelligeremus, Deum nos ad vitam æternam, non pro meritis nostris, sed prò sua miseratione perducere,* August. de Grat. & lib. arb. cap. 9. & Gloss. Ordin. in Rom 6. [i] *Gratia nisi gratis sit, gratia non est,* August. Enchir. c. 107. *Gratia enim vocatur, quia gratis datur. Idem in Ioan. 3. Quomodò est ergò gratia, si non gratis datur: quomodo est gratia, si ex debito redditur? Idem de Grat. Christi, c. 23. Nisi gratuita non est gratia. Ibid. c. 31. Nullo modo est gratia, nisi fuerit omni modo gratuita. Idem de pecc. Orig. cap. 24.*

luding to militarie matters) [k] the one *a Stipend*, the other *a Donative*; because, as *Bernard* saith well, [l] *it cannot be had but by Donation, or free gift*. And * if *of free gife*, then *not of due debt*, or *desert for any worke done*, saith *Hilarie*. For, ‟ *gift and debt cannot stand together*; saith *Faber*. Yea *Cardinall Cajetan* himselfe on those words of the *Apostle*; † *Hee saith not, The wages of righteousnesse is life eternall; but the grace, that is, the gift of God, is life eternall; that wee may understand that we attaine life eternall not by our merits, but by Gods free gift. For which cause also he addeth, In Christ Iesus our Lord.* ¶ *Behold the merit; behold the righteousnesse, the wages whereof is life eternall; but to us in regard of Christ himselfe it is a gift*. And lastly, to adde one place more of so many as might bee added; [m] *With thee is mercy*, saith the *Psalmist* to God: *for thou wilt reward every man according to his workes*. Concerning which words *Gregorie*, (on that of the *Psalmist*, [n] *Make mee to heare thy mercie in the morning*; which [o] hee expoundeth *the Resurrection*) having moved this *Question*; [p] *If the happinesse of the Saints be of mercy, and not of merit, how is it said: Thou wilt render to each one according to his works? If according to mens works it bee rendered, how may it bee deemed mercy?* Hee thus answereth; [q] *It is one thing to render according to workes, and another thing to render*

[k] *Mortis stipendium; Vitæ donativum. Tertul. de Resurr. carn. Quo vocabulo usus est & Durand. in 2. Sent. d. 27. q. 2.*

[l] *Æternam vitam nullis potes operib' promereri, nisi gratis detur & illa, Bern. de Temp. 48. Vnde & scitè subjungit Idem ibid. Ipse enim peccata condonat, ipse donat merita, & præmia nihilominus ipse redonat.*

* *Merces ex dono nulla est, quæ debetur ex opere. Hilar. in Matth. Can. 20.*

‟ *Debitum & donum non consistunt, Faber. in Rom. 8.*

† *Non dicit, quod stipēdia justitiæ vita æterna: ut intelligamus non ex nostris meritis, sed ex gratuito Dei dono assequi nos vitam æternam, Cajet. in Rom. 6.*

¶ *Ecce meritum; ecce justitia, cujus stipendium est vita æterna: nobis autē est donum ratione ipsius Christi Iesu. Idem ibid.*

[m] Psal. 62. 12. [n] Psal. 143. 8. [o] Greg. in Psal. Pœnit. 7. [p] *Si illa Sanctorum fœlicitas &c. misericordia est, & non meritis acquiritur, ubi erit, quod scriptum est, Et tu reddes &c. Si secundum opera redditur, quomodo misericordia æstimabitur?* [q] *Sed aliud est secundum opera reddere, & aliud propter ipsa opera reddere, Greg. ibid.*

the

the reward for the workes themselves. [r] *In the one is noted* only *the quality of the worke*, (a farre other *exposition* than [s] *Bellarmine* giveth of it) *that those that have done well, shall receiue a royall reward.* (And in the other then consequently should be implied *an equality betweene the worke and the wages.* But) [t] *No labour or worke of ours,* (nothing that wee can either *doe* or *endure*) *by the Apostles owne testimonie, can bee equall to, or once compared with that blessed life, wherein men shall live of God and with God.* For, [u] *the sufferings of this life* (yea [x] *all of them, if any one man could and should undergoe them all,* saith *Bernard,* [*] *from the very beginning of the world too,* saith *Macarius, unto the worlds end) are not worthie,* saith the Apostle, *of the glorie that shall bee revealed* ([y] not, *unto us,* as hee also well observeth, but) *in us.* And, [z] *what are all mans merits then,* saith *Bernard, to it; that it should of right be due to them: or that God should doe men wrong, if he bestowed it not on them?* as [*] our *Rhemists* before affirmed that hee should. [a] *The grace* therefore *of salvation is not due to workes,* saith *Faber,* ([b] which the *Popish purgers* crosse

[r] *In eo quod fic. opera dicitur, ipsa operum qualitas intelligitur, ut cujus apparuerint bona opera, ejus sit & retributio gloriosa, Ib.*

[s] Καλὰ ἔργα rectè vertitur, *secundum meritũ, vel pro merito & dignitate operũ. Quid est enim reddere sec. opera, nisi reddere sicut opera meretur? Bel. de justific. l. 5. c. 2.*

[t] *Illi namq; beatæ vitæ, in qua cũ Deo & de Deo vivitur, nullus poterit æquari labor, nulla opera cõparari, &c. Greg. ibid.*

[u] *Rom. 8. 18. Minora sunt omnia quæ patimur & indigna, pro quorũ laboribus tanta repẽdatur futurorũ merces bonorum, Amb. epist. 22.*

[x] *Ne si unus quidẽ universas sustineret, Ber. de Tẽp. 48.*

[*] Πρὸς τὸ δόμα ὁ μέλλει κληρονομεῖν, τοῦτο ἄν τις ὀρθῶς εἴποι. Εἰ ἔχει ἀφ' ὧν ἐκλίδη ὁ Ἀδὰμ, ἕως τῆς συντελείας τοῦ κόσμου, ἐπολέμει πρὸς τὴν Σατανᾶν, καὶ ἐνίκησε τὰς θλίψεις, ἃς δὲν μία ἔποιει πρὸς τὴν δόξαν ἣν μέλλει κληρονομεῖν, *Macar. homil. 15.*

[y] Ἐν ἡμῖν. *Non dicit, nobis, sed, in nobis. Neque enim erimus otiosi spectatores, sed participes gloriæ, 1 Ioan. 3. 2. Bern. de Præcept. & Dispens.*

[z] *Quid sunt merita omnia ad tantam gloriam? Non sunt talia hominum merita, ut propter ea vita æterna debeatur ex jure; aut Deus injuriam faceret, si eam non donaret, Bern. de Temp. 48. Itaq; scilicet Prosper. in Psal. 102. Per eandem misericordiam dantur coronæ meritorum, per quam data sunt merita coronarum.*

[*] *Rhem. in Hebr. 6. 10.*

[a] *Neque gratia salutis operibus debetur, sed solius Dei bonitati, Iac. Faber in Luc. 3.*

[b] *Deleatur, Index expurg. Belgic.*

out

out of him) *but to the goodnesse of God alone.* [e] *Nor doth mans salvation consist in mans merits: but in Gods mercie*: saith *Origen.*

Again, the *prayers* of *Gods Saints* strike al vpon this string. Of *David*, *Chrysostom* obseiveth, that though he were [d] a man *of singular parts* for *sincerity and piety*, by [e] *Gods owne testimony* of him; and * *had many good deeds* that hee might have alledged, yet † *in all his prayers* ordinarily § *he hath recourse onely to Gods mercie,* [f] *that alone he pleadeth, that alone hee relieth upon,* [g] *and desireth to be saved by.* [h] *Let others*, saith he, *alledge and pleade what they list;* [i] *I will hope in thy mercie: that I pleade and alledge, and that doe I hang all mine hope upon.* And, [k] *Have mercy on me, and heare mee*; and, [l] *Have mercy on mee for I am weake.* And, [m] *The same song*, saith hee, *have we need to sing every one of us, albeit we had done ten thousand times ten thousand good deeds, and attained even to the very highest pitch and perfection of righteousnesse:* [n] *for it is yet of mercie and loving kindnesse still that that wee are heard, and that wee are saved for all that.* So the same *David* againe else-where, [o] *But thou Lord deale mercifully with mee for thy Name sake.* And, [p] *Save me for thy Mercy sake.* [q] *For thy mercy.*

[e] *Non in Meritis, sed in misericordia Dei salus humana consistit, Origen. in Rom. l. 9. c. 11.*

Consider. 2. The Saints Prayers.

[d] Ὁ τοιούτος ἀπλοῦς μάλιστα, ὁ τῆς ἡλικίας φαιδρότητι ἐν λαμπρῷ, οὕτω μέγα κλοιοδῶν, *Chrysost. de Compunct. 2.*

[e] *1 Sam. 13. 14.*

[n] Καίτοι μυρία κλοιοδώματα ἔχων, *Idē in Psa. 12.*

† Τὸ ἔλεος καὶ φιλανθρωπίαν τοῦ Θεοῦ αὐτῷ πάντες ἱκετεύειν σεβάλλεται, *Ibid.*

§ Ἐπὶ μόνον τὸ ἔλεον τοῦ Θεοῦ καταφεύγει, *Ibid.*

f Ἐκεῖνο σεβάλλεται, *Ibid.*

g Ἀπὸ μόνης ἐλπίδα τοῦ Θεοῦ σώζεσθαι φιλανθρωπίας, *Idē de Compunct. 2.*

h Οἱ μὲν ἄλλοι, εἰ τι κελεύουσιν, λεγέτωσαν, ἐγὼ δὲ ἐν ὅσῳ, ἐν λόγῳ, ἐκεῖ με πάντα ἤρεσε τὸ ἐλπίδα, ὅθεν σεβάλλομαι, τὸ ἔλεός σε, τὸ φιλανθρωπίαν σε, *Chrysost. in Psal. 12.* i *Psal. 13. 5.* k *Psal. 4. 2.* l *Psal. 6. 2.* m Ταύτας πάντες λέγομεν τὸ φωνῆς, κἂν μυριάκις ὦμεν μυρία κλοιοδωνόντες, κἂν πρὸς ἄκρον ἠκόντες δικαιοσύνης, *Chrysost. in Psal. 6.* n Κἂν γὰρ μυρία κλοιοδωνόντων, ἀπὸ οἰκτιρμῶν ἀκούομεν καὶ φιλανθρωπίας, κἂν πρὸς αὐτὴν ἀνελθόντες τὸ ἀρετῆς τὸ κορυφὴν, ἀπὸ ἔλεως σωζόμεθα, *Idem in Psalm. 4.* o *Psalm. 109. 21.* p *Psal. 6. 4. & 31. 16. & 109. 26.* q *Propter misericordiam tuam, non propter meritum meum, August. in Psal. 6. & Rufin. ibid.*

not for my merit, saith *Augustine*. [r] *For thy mercie, not for my righteousnesse*, saith *Ruffine*. [s] *Not because I am worthie, but because thou art merciful*; saith *Chrysostome*. [t] *He flieth onely to Gods goodnesse and his loving kindnesse*: [u] *Commending Gods free grace, not* claiming ought *as due to his good deeds*, saith *Prosper*. It is as if he had said; [e] *I entreat thee to save me*, saith *Gregorie*, *not trusting to mine owne merits, but presuming onely to obtaine that of thy mercie, which by mine owne merits I have no hope to obtaine*: Or, [f] *I entreat thee to heare me, not in thy* judiciarie *severity, but in thy most mercifull bountie*; saith *Augustine*. [g] *He renounceth his owne merit*: and, [h] *hee desireth to be heard*, saith *Cassiodore*, *not according to his merits, but for Gods mercie sake: whereon when our hope is fixed, pardon is the easilier obtained*. And, [i] *Let thy mercie also betide me, and thy salvation, according to thy Word*. [k] *According to thy word, not according to my merit*; [l] *A childe hee would be not of pride, but of the promise*, saith *Augustine*. And againe; [m] *For thy Name sake be mercifull to my sinne: for it is much*. [n] *For thy Name, not for my merit*; saith *Ruffine*: and *Bernard*; [o] *Be I never so penitent, and afflict and ma-*

r *In misericordia tua, non in justitia mea. Ruffin. in Psal.* 30.

s Οὐκ ἐπειδὴ ἄξιος εἰμι, ἀλλὰ διὰ σεαυτὸν, ὅτι φιλάνθρωπος εἶ καὶ ἐλεήμων, *Chrysost. in Psalm.* 108. *Non quia ego sum dignus, sed quia tu es misericors, Aug. in Psal.* 30. *Conc.* 3.

t Ἐπὶ τὴν φιλανθρωπίαν μόνην τοῦ Θεοῦ καταφεύγει, *Chrysost. ibid.*

u *Gratuita gratia commendatur, non ex operum debito, Prosper. post. Aug. in Psal.* 108.

e *Non de meis meritis confidens, ut me salvum facias supplico, sed de sola misericordia tua præsumens impetrare, quod non de meritis meis spero, Greg. in Psal. Pœnit.* 1.

f *Noli me audire secundum judiciariam severitatem, sed sec. misericordissimam bonitatem, August. in Psalm.* 30. *& ex eodem Lombard. ibid.*

g *Negat merita sua, Cassiod. in Psalm.* 30.

h *Salvum se petit fieri, non sec. merita sua, sed propter divinam misericordiam: in qua dum fixa spes ponitur, venia facilius impetratur, Idem in Psalm.* 6.

i *Psalm.* 119. 41.

k *Secundum verbum tuum, non sec. meritum meum, August. in Psalm.* 118.

l *Filius esse vult promissionis, non elationis, Ibid.*

m *Psalm.* 25. 11.

n *Propter nomen tuum, non propter meritum meum, Ruffin. in Psal.* 24.

o *Sed & quantumlibet pœniteat, quantumlibet se afflictet & maceret, Propter nomen tuum, non propter meritum meum propitiaberis peccato meo, ait justus, Bern. de Divers.* 22.

cerate my selfe never so much. [p] Hee attributeth his whole salvation to the mercy of his Saviour, saith Cardinall Hugh. And, [q] In mercie remember me, or thinke upon me, for thy goodnesse sake, O Lord. [r] Not in wrath, as I am worthy; but as is worthy of thee in thy mercie; saith Augustine. [s] For thy goodnesse, not for any merit of mine; saith Peter Lombard. For, [t] When hee saith, For thy goodnesse, his meaning is, and he would so be understood, Not for my merit; saith Cassiodore. Who thence also observeth that, [u] No man without grievous errour, may presume at any time thereon. And yet againe; [x] For thy Name sake guide and conduct me. [y] For thy Name, not for my merit; saith Augustine, and Hugh the Cardinall after him: [z] Not for my worth, desert, or dignitie, but for thy glory. And Hilarie on those words of his, [a] Heare my voice according to thy mercie, or thy loving kindnesse, O Lord. [b] Wee, saith hee, when we have fasted some once, out of vain-glory, or given ought to a begger for his meere importunitie, thinke that God is bound by and by to heare us; [c] Whereas David after all his heartie crying, his night watchings, his early meditations, his continencie in his younger yeeres, his diligent enquirie into Gods Statutes, and his carefull keeping of his Testimonies, having attained to a perfection in all kinde of goodnesse, yet hath his hope wholly in God,

p Totam salutē suā hic attribuit misericordiæ salvatoris, Hugo in Psal. 24.

q Psal. 25. 7.

r Non secundū iram, qua ego dignus sū; sed sec. misericordiam tuam, quæ te digna est, Aug. in Psal. 24.

s Non propter meritū m. ū, sed propter bonitatem tuā. Ex Aug. Alcuin. & Gloss. Ordin. Lomb. in Psal. 24.

t Dicendo, Propter bon. t. D. fecit intelligi, Non propter mer. meum. Cassiod. ibid.

u Vnde nullum fas est aliquando præsumere, nisi quē graviter contingit errare, Idem ibid.

x Psal. 31. 3.

y Propter nom̄ē tuum, nō propter meritum meum, Aug. in Psal. 30. Conc. 1. & Hugo ibid. & in Psal. 142.

z Non quia ego sum dignus; sed ut tu glorificeris, Idem ibid.

a Psal. 119. 149.

b Nos si semel jejunamus ut hominibus placeamus, aut exiguum nescio quid damus, dum pulsantem fores nostras inopem non sustinemus; deberi nobis ut audiamur existimamus, Hilar. in Psal. 118. part. 19.

c Post hæc &c. in operibus bonitatis totius perfectus, totum de Deo sperat, totum ex misericordia ejus expectat, omnem in ea spem reponit, audiri secundum eam vocem suam rogat, Ibid.

and

and expecteth all from his mercie, placeth all his hope in it, and desireth to bee heard according to it. And *Chrysostome* preaching upon the *Prayer* of *Eleazer*, entreating [e] *mercie and kindnesse* for *his Master Abraham*; ([f] and whose *merits* might better have beene pleaded than his?) [g] *That you may not imagine*, saith hee, *that hee demanded it as a debt, Deale mercifully or shew mercie*, saith hee, *to my Master Abraham.* [h] *Though we had done ten thousand good deeds*, saith he, *yet is it of grace that wee require to be saved, and of loving kindnesse, not of debt or desert that wee looke to receive this.* So the Apostle; [i] *The Lord shew mercie to Onesiphorus his family.* (The Lord shew him mercy, because hee shewed mee mercie.) *For hee often refreshed me, and was not ashamed of my chaines; but when hee was at Rome he diligently sought mee and found mee; and in how many things hee steeded mee* (or *supplied mee*) *at Ephesus, thou well knowest.* And, [k] *the Lord grant* therefore, *that hee may finde mercy with the Lord in that day.* [l] *That as he sought me and found me; so hee may finde mercie when hee shall seeke it at the hand of his Iudge*; saith one that beareth the name of *Ambrose*. [m] *That as I found mercie with him, so may hee finde mercie with God*; saith *Chrysostome:* And marke you, saith hee, how hee saith, [n] *nothing*, or *not any thing but mercie: Eleemosynam*, that is, word for word, *Almes*, that which [o] the *Popish Professor* so much scorned before: *Mercie in that day, wherein* [p] *we shal have much need of it*; [q] *if Onesiphorus* for all

e Gen. 24.12.
f See Sermon on Eleazers Prayer.
g Ἵνα μὴ νομίσῃς ὅτι οὐς χρεὸς ἀπαιτεῖ, &c. Chrysost. tom.8. serm.15.
h Κἂν μύρια ὦμεν ἀγαθὰ ποιοῦντες, κατορθωκότες, ἀξιοῦμεν χάριν σωθῆναι, καὶ ἀπὸ φιλανθρωπίας τοῦτο λαβεῖν, οὐκ ἐξ ὀφειλῆς τινὸς καὶ χρέους, Ibid.
i 2 Tim. 1. 16, 17.
k Ibid. 18.
l Vt sicut Apostolum requirens invenit, sic & misericordiam quærens inveniat apud judicem, Ambr. nomine in 1 Tim. 1.
m Ἐπεὶ γὰρ οὐ τῆς ἐλεᾶς ἔτυχε παρὰ Ὀνησιφόρῳ, τοῦτο τυχεῖν ἐπιζήτει καὶ αὐτὸν παρὰ τοῦ Θεοῦ, Chrysostom. in 2 Tim. hom. 3.
n οὐχ ἕτερον, ἀλλ' ἔλεος.
o Ruard. Tapper. supra. Absit, ut ita pauperes eleemosynam expectent.
p ἐνθα πολλοῦ ἐλέους χρείαν ἔχομεν.
q Εἰ ὁ Ὀνησιμ. ὁ κινδύνοις παρα-βαλὼν ἑαυτὸν ἀπολύσεως τυχεῖν, πολλῷ μᾶλλον ἡμεῖς, Chrysost. ibid.

all these his good workes, *wee* (the most of us) *much more*. There is *mercie* as well *for those that holpe him*, as [r] *for those that forsoke him*; as well *mercy in rewarding* the one, as *mercie in pardoning* and not punishing the other. So *Daniel* also, [s] *We present these our prayers unto thee, not for any our righteousnesse*, (that is, *any righteous workes of ours*; [t] *for we have none*, saith *Gregorie Nazianzene*; such at least as we dare pleade the worth of) *but for thy tender mercies*. Whereupon also saith *Aquinas*, [u] *Obtaining by prayer indeed resteth upon mercie; whereas merit of condignitie resteth upon justice or righteousnesse: and therefore by prayer doe men obtaine many things of God in mercie, which yet in justice they deserve not*. Yea so the *Papists* themselves in their *Liturgie*, (retaining yet still some broken relikes of *Antiquitie*) contrarie to their *Schoole-learning*, desire God [x] *not to ponder their merits*, but *to pardon their misdeeds*; and so consequently [y] *to be mercifull* (as the *Psalmist* speaketh) *to their sinnes*. And, *a Popish Writer* commenting upon that place; [z] *What merit*, saith he, *can wee pretend or pleade to God, whom we owe all unto? Or how can we applaud our selves in our good deedes, when all our righteousnesse is but as a filthie ragge in Gods sight? Our merits therefore are none to God, whom all that we doe, is due unto, &c.* And it is a good *Rule* that *Bernard* giveth for

r 2 Tim. 4. 14, 16. *Aliter enim de eis, qui ex malitia obstiterant; aliter pro eis, qui ex infirmitate deliquerant, uti & Aug. observat in Josh. quæst. 30.*

s Dan. 9. 18. *Vide Hug. Card. in Iob 9. 21.*

t Οὐ γὰρ ἰσχύομεν. Οὐ δικαίως λέγεται, ἀγνωμόνως δέ, Greg. Naz. adv. Eunom. Orat. 4.

u *Impetratio orationis innititur misericordiæ; meritum autem condigni innititur justitiæ. Et ideò multa orando impetrat homo ex divina misericordia, quæ tamen non meretur secundum justitiam, Tho. sum. part. 1. 2e. q. 114. a. 6.*

x *Non meriti æstimator, sed veniæ largitor, Missal. in post-commun.*

y Psal. 65. 3.

z *Quid meriti apud Deum poterimus obtendere, cui debemus omnia? Luc. 17. 10. Quid nobis de bonis operibus poterimus applaudere, cum universæ justitiæ nostræ sint quasi pannus menstruatæ apud Dominum? Esai. 64. 6. Nulla igitur in Deum sunt nostra merita, cui debita sunt omnia quæ præstamus. Iodoc. Clichtov. in Canon. Miss.*

Prayer in generall: [a] *Hee that commeth*, saith hee, *to aske ought of God, must in the first place have an eye unto this, that hee looke not to receive ought for his owne worth or merits, but hope to obtaine whatsoever he craves, onely of Gods mercie.* And when we come to *pray* (saith *Aquinas*) we must * *devise* some *cause* why our suit should be *heard*, and that must bee *not our merit*, but Gods mercie: according to that of *Daniel* aboue mentioned, which hee also there alledgeth.

It is all of *mercie* therefore, that *God promiseth:* It is all of *mercie* that *Gods children pray for.* It is † *a Throne of grace* that they repaire unto; and it is ‖ *mercie* that they there sue for. It is for *mercie* all that they pray; And to *mercie* it is, that they ascribe all: whatsoever either *by prayer* they obtaine at Gods hand, or [a] *without prayer* they have voluntarily conferred on them by him, (as *Iacob* here much more than ever [b] hee did or durst aske,) they acknowledge all to come of *mercie.* [c] *They are the children*, saith *Iacob*, *that God hath of his mercie given thy Servant.* And, [d] *God hath beene merciful to me: and therefore have I all this.* And heere in my Text; *All the mercies, that thou hast shewed me.* Even [e] *the Iust*, saith *Augustine*, *will ascribe nothing to their merits, but give all onely to Gods mercie.* For, [f] *All is taken from the one, that is ascribed to the other*, saith *Bernard.*

Now this first againe serveth even to cut the very throat of that *Romish Doctrine* of *Merit.*

[a] *Qui petit, primò debet attendere, ut pro suis meritis nihil acceptum se putet, sed de Dei misericordia tantum, quicquid rogaverit, impetraturum. Bernan Sentent.*

* *Causam excogitare quare debeat concedi: & hoc non merita nostra, sed miseratio Domini, Aquin. in 1 Tim. 2.*

† *Hebr. 4. 16.*

‖ *Ibidem.*

[a] *Fides aliquando recipit, quod oratio non præsumit, Bern. de Grat. humil. Et instat in Laz. resuscitato, Ioan. 11. 23.*

[b] *Gen. 28. 20. Uberior semper est Dei gratia, quam nostra precatio, Ambros. in Luc. Et instat. in latrone in Paradisum trãslato. Luc. 23. 42, 43. Sic 2 Paral. 1. 12. Psal. 21. 4. Luc. 15. 19, 22.*

[c] *Gen. 33. 6.*

[d] *Gen. 33. 11.*

[e] *Iusti nihil tribuent meritis suis. Nõ tribuent nisi totum misericordiæ tuæ, Aug. in Psal. 139.*

[f] *Deest gratiæ, quicquid meritis deputas, Ber. in Can. 67.*

Vse 1.

For *mercy and merit* (as they understand it) by their owne confession *cannot stand together.* g *That which a man meriteth*, say they, *hee hath not of mercie.* And, it is h *according to the* judgement (*not of mercie*, but) *of justice*, that *mans merit* is rewarded. Where to omit that i *even the reward*, that we expect for our well doing to receiue, is, as *Augustine* from the Apostle k *Pauls* speech observeth, and l *Bellarmine* himselfe also from him acknowledgeth, *of grace* or *free favour*, (which before also was shewed:) and consequently by their owne grants also, m *not of merit*, but *of meere mercie.* As the Apostle reasoneth concerning *Election*; n *If it be of grace, then it is not of workes: for else grace were no grace. If it be of works, then it is not of grace: for else worke were no work.* So here, o *That which is of mercy, is not of merit: for els mercy were no mercie.* And *that which is of merit, is not of mercie: for else merit were no merit.* Since it is no *mercie* to afford a man what he hath *merited:* no just *merit* that hath need of *mercie.* Or thus; p *If it be of right, then it is not of mercie: for else right were no right. If it be of mercie, then it is not*

g *Id quod ex condigno quis meretur, non ex misericordia, sed ex merito accipit, Thom. sum. part. 1². 2æ. q. 114. a. 3.*

h *Secundum judicium justitiæ, Tho. ibid. Impetratio orationis nititur misericordiæ; meritum autem condigni innititur justitiæ, Idem ib. d. art. 6.*

i *Etiam merces nostra gratia vocatur. Si gratia est, gratis datur. Aug. in Psal. 31. Nam gratia sic nominatur, quia gratis datur, Idem in Psal. 43. Opponitur autem gratia debito, Bellarm. de Grat. & lib. arb. l. 1. c. 1. ex Rom. 4. 4. & 11. 6.*

k *Rom. 4. 4. & 6. 22, 23.*

l *Augustin. de Civitat. lib. 12. cap. 9. Scripsit ipsam beatitudinem hominibus nunc esse donum, quæ merces meriti futura erat, si primus homo stare voluisset, Bellarmin. ibidem, lib. 1. cap. 17.*

m *Quærimus misericordiæ meritum, & non invenimus: quia nullum est misericordiæ meritum, ne gratia evacuetur, si non gratis donatur, sed meritis redditur, Lombard. Sent. lib. 1. d. 41. A. ex Aug. ep. 105.*

n *Rom. 11. 6 Omne meritum repugnat gratiæ, Thom. sum. part. 1². 2æ. q. 114. a. 5.*

o *Si misericordia est, meritis non acquiritur, Greg. sup. in Psal. Pœn. 7. Vide & quæ Thom. sup. Quod redditur potius ex liberalitate dantis quam ex debito operis, non cadit sub merito de condigno stricte & proprie sumpto, Durand. in Sent. lib. 2. d. 27. q. 2.*

p *Miseremini mei; non quia dignus, sed quia inops; non quia merui, sed quia egeo. Iustitia meritum quærit, misericordia miseriam, Bern. epist. 12.*

of

of right, or due debt: for then mercy were no mercy. Since* it is no point of *mercie* to giue a man his *due:* nor needeth hee craue or sue for *mercie*, that demandeth but his due, and requireth consequently but his owne: As *merit* therefore *leaveth no place for mercie:* so (" *there is no entrance for grace*, saith *Bernard*, *where merit is once got in.*) *Mercie* likewise *leaveth no place for merit:* the rather since that also, (as well *Primasius* observeth) when he hath done all, and can claime nothing as due therefore for what he doth of due debt. For ¶ *he is a debtor* (saith he, and † the Apostle before him) and standeth bound *to doe* what hee doth, *before he doe it; and is* justly and deservedly *damned, if he doe it not; and when he hath done all hee can, he hath nothing to glorie of, because hee hath done nothing but what hee stood bound to doe.* It being most true that* *S. Bernard*, saith *Bellarmine*, sheweth in a *Sermon* of his, that *for sundry respects, the good workes that wee doe are all due to God, and God might therfore well require them of us, though hee rendered us no reward for them:* and therefore cannot we challenge any reward at Gods hand for them. And † how much lesse than can any man by way of *condigne merit* or *due debt* claime ought at Gods hand, when ‡ *no*

* *Si dantur hominibus bona pro meritis coronã, quæ gratia Dei erit? Sicut si paterfamilias solvat operario operationẽ quam ipse meruit, in hoc nullam gratiam ei facit,* Guil. Perald. *sum. tom. 2. tract. 6. part. 3. cap. 2.*

" *Non est quo gratia intret, ubi jam meritum occupavit,* Bern. *in Cant. 67.*

¶ *Cũ justificat impium divina miseratio, locum meriti non potest habere præsumptio. Debitor enim est, antequam pareat præceptis: & nisi paruerit, damnatus est. Si autem fecerit, non habet gloriam, quia inutilis servus est, qui nihil amplius operatur,* Primas. *in Rom. 4. & Hieron. nomine ibid.*

† Ὀφειλέται ἐσμὲν, *Rom. 8. 12.*

* *59. Bern. in Ser. de quadrupl. deb. demonstrat pluribus de causis in solidũ, omnia opera nostra bona esse debita Deo, ita ut possit omnia exigere, etiamsi præmium nullum dare velit,* Bellarm. *de Iustific. l. 5. c. 13.* † *Quid ergò de nobis sentiendum qui non omnia servamus, qui multorum rei sumus? Non inutiles tantum, sed minus quam inutiles nos esse,* Cajetan *in Luc. 17.* ‡ *Nemo Deo totum reddit quod debet,* Bernard. *de Divers. Serm. 34. Nullus potest dicere quod debitum feci, nisi qui exemptus est à dicendo, Dimitte nobis debita nostra,* Caject. *in Luc. 17.*

Observ. 2.

Vse 3.

man doth any thing neere *so much as he ought?*

[r] Let who will, therefore *trust to merit*: [s] let us *fly to*, let us *rely upon mercie*. For [u] as it is a point of *mercie* with God *to vouchsafe mercy* to such as submissively and sincerely sue for it, seeke to it, and rely wholly upon it: So it shall be *just* with him *to turne them off to their owne merits*, and to deale with them as they deserve, *that renouncing his mercy rely on their owne merits*, and offer themselves to bee judged by his *justice* aloue: (And [x] in a wofull estate are all those, that come so to bee judged:) That renouncing expressly as well *Christs merit* as *Gods mercie*, (they doe so in precise tearmes, I doe them no wrong) [y] expect and looke for *a reward of their workes, not from the mercie of a Father, nor from the free bountie and liberalitie of a Prince*, (they are *Bellarmines* owne wordes) but *from the justice of a Judge*; [z] *not for Christs*

[r] *Vide Bern. in Psal.90. ser. 9. sup. Sed & Ambr. in Psal.118.p.20. Nemo sibi arroget; nemo de meritis glorietur: sed misericordiam invenire speremus omnes per Dominum Iesum: De illo veniam, de illo indulgentiā postulabo.*

[s] *Sic Luk 18. 13. Publicanus εἰς ἔλεον καταφύγων διαφόρως & universe, Basil. Sel. ser. Tota humilitate ad misericordiam recurramus, quæ sola potest servare animas nostras, Bern. in Cant. 14.*

[u] *Quid faciat justus & misericors Dominus; altera gloriante in lege & applaudente justitiam sibi, nec indigente misericordia, sed despiciente ipsam qua indiget; altera è regione propria cognoscente delicta, cōfitente indignitatē, renuente judicii, flagitante misericordiā? Quid, inquā, faciat judex, cui & judicare & misereri æquè familiare utrūq;? Quid possit sanè convenientius, quā ut pro suo quoq; accipiat voto, judicii illa, ista misericordiā. Illi judicii quærunt, & habeant: nos autem super misericordia honoremus Deum. Est & judicium, ut qui contemnit Dei misericordem justitiam, & suam volunt statuere, quæ non justificat, sed accusat, eidem suæ justitiæ relinquantur, opprimendi magis quam justificandi, Bern. in Cant. 14.*

[x] *Psal. 130. 3, 4. & 143. 2, 3. Inest quippe Deo & misericordia judicanti, & judicium miseranti. Nam quisquis velut nimium justus judicium sine misericordia quasi securus expectat, iram justissimam provocat, Aug. epist. 29. Itaque, Va etiam laudabilis vitæ hominum, si remota misericordia discutias eā? Idem Confess. l. 9. c. 13. Si enim remota tunc pietate discutitur, in illo examine etiam justi vita succumbet, Greg. Moral. l. 9. c. 11.* [y] *Si non pro meritis operum, sed in gratiam fidei & justitiæ Christi misericorditer imputatæ vita æterna daretur, non justitiā Iudicis, sed misericordiā Patris, vel liberalitate Principis opus esset, Bellar. Apolog. adv. Serenissi. Reg. Britan. c. 7. Assumat Pontificius quivis: videbis statim quid sequatur, Nihil opus scil. alterutrā.* [z] *Merces ob Christi meritum non datur, Suarez in 3. Thom. Disp. 41. §. 3.*

merit, (for *life eternall*, say they, *is not given for Christs merit*, † *nor is it to be ascribed thereunto*) but *for the worth of their owne workes.*

Yea let us the rather abhorre this pestiferous *Doctrine*, which so strongly savoureth of the [a] *Pharisaicall leven*; For that as [b] the acknowledgement of *Gods mercy* here was the ground of *Iacobs thankefulnesse*: so [c] this conceit of *mans merit* is the very bane of true *thankfulnesse*, and * their owne bane therefore that are possest with it, and cause of much *unthankefulnesse* to God for his mercies. For "how can a man bee truely thankfull to God for ought, that thinketh he hath nothing from him, but what he hath deserved, he hath deerly earned, is of right due to him, and he should have wrong if hee had it not?

And let us acknowledge, (as other the faithfull *servants of God* have done before us) that it is, as our highest [d] *wisedome* to see our owne *follie*; our best [e] *knowledge* for us to know our

† *In retributione bonorum ad Christi meritum non aspicitur. Quod operibus bonis vita reddatur aeterna, id nõ Christi meritis ascribendũ est. Mich. Baius de merit. oper. l. 1. c. 9.*

[a] *Matth. 16. 6.*

Luk. 18. 11, 12.

[b] *Omnia Deo tribuit, &c. quod cũ facere oportet, qui novit gratus esse, et ut par est, in bonorũ cõfessione gratias agere, Faber de Paulo in Ephes. 1.*

[c] *Nimius sui suspectus ingratos, & maxime, facit. Inde est, ut omnia meruisse se homines existiment, & in solutum accipiant. Sen. de Benef. l. 2. c. 26.* Τὸ τῆς γνώσεως ἐκ τῆς ἀπονοίας, καὶ ἐκ τῆς ἀγνοίας, ἡ ἐκ τῆς ἀμαθίας ἀξιοῦν εἶναι τινὸς. *Chrysost. in Matth. hom. 15.* ἄλεον προσιέναι, ἀνίαλα νοῦν ἔχε. Ἡ γὰρ χάρις καὶ ὁ ἔλεος, τὸν χάριν ἢ καὶ ἔλεος, ὅταν τὸν βελόμενον καὶ χάριν ἔχοντας οὐζεῖ, ἢ τὸν ἀφιστῶντας καὶ μὴ βελόμενον δέξασθαι τὴν δωρεάν, *Idem in Psalm. 5.* "*Teneri neminem ad gratias reddendas pro ea re, quam, ex condigno meruit, recte docet Thom. Bradward. de Caus. Dei, lib. 1. cap. 39.*

[d] *1 Cor. 3. 18. Sapiens ne sit, ut sit sapiens, Augustin. de Consens. Euang. lib. 2. cap. 31. Stulti estote, ut sitis sapientes, Tertull. ad Marc. lib. 5. Hoc ipsum sapere est, insipientiam agnoscere, Bern. in Cant. 20.* Ἐμὲ σοφὰ τὸ εἰδέναι ὅτι μὴ σοφὸς εἰμὶ, κατὰ τὴν ἀνθρώπινον σοφίας ἐγκρίσιν, *Gregor. Nazianz. de sede Constant.*

[e] *1 Cor. 8. 2.* Πολυκοπῶς ἐγκόκκιν τὴν ὅσιον *dixit Bion. Contra,* Ἀρχὴ μαθήσεως τὴν ἀγνοίας ἔλεγχος καὶ διδασκαλίας προκόμιον, οὐν τις οὐκ ἔλεγν ἢ ἀδύνατος, *Basil. hom. 24. Hinc Socrates sapientissimus est habitus, quod hoc unum scire se profiteretur quod nihil sciret, Laert. & Plut. de Colot. In omni siquidem negotio pretiosissimum est, intelligere quemque nescire se quæ nesciat. Colum. de re rust. lib. 11. cap. 1.*

owne *ignorance*, and how little it is that indeed we know; our greatest [f] *perfection* to discover and finde out our owne *imperfections*, how far wee come short of that wee should be; our maine [g] *righteousnesse* to acknowledge our owne *unrighteousnesse*; and our chiefe [h] *puritie* sincerely to confesse our owne *impuritie*: so our only [i] *merit* to know the *insufficiency* of our *merit*, to beleeve that we have *no* such *merit* as the *Popish* sort imagine; and our onely [k] *worth* and *dignity*, seriously to apprehend and sincerely to acknowledge our owne *want of worth* and *indignitie*, to account our selves with *Iacob* here *unworthie* of ought, and to ascribe it therefore not to *our owne merit*, but to *Gods mercy* that we have ought.

And so passe wee to *a second Vse* of this *point*; which may againe serve to teach us *lowlinesse*, *thankfulnesse*, and *contentment* of mind. [m] What wee have earned deerely and is owing us, wee may justly expect, and claime as of right due to us: and we thinke much when we come to demand *a debt* of one that oweth it us, [n] to crave it in any submissive manner; and much more to be denied it, when wee make demand of it: for wee are wont to say in such cases,

f Phil.3.12,13,15. Ὅτι τελείω τὸ μὴ νομίζειν ἑαυτὸν τέλειον εἶναι· τοῦτο γὰρ τελειότης, Chrysost. in Philip. hom.12. Vir quemque nunc est in homine justo perfecta habetur nominatur, ut ad ejus perfectionem pertineat etiam ipsius imperfectionis & in veritate cognitio, & in humilitate confessio. Aug. contr. ep. Pelag. l.3. c.7. Hæc hominis sola perfectio est, si imperfectos esse se noverint, Hier. ad Ctesiphont. c.3. Beda in Luc. 17. & Aquin. in Categ.

Vse 2.

g Philip.3.9. Tunc justissimus, quando nos peccatores fatemur, & justitia nostra non ex proprio merito, sed ex Dei consistit misericordia, Hieron. contr. Pelag. Dialog.1.

h Puritatem hic accipimus, ut per omnia quæ ajunt, in justitiam nostram (i. impuritatem) purè & humiliter Domino confitemur, Ber. de Diverf. 16. i Sufficit ad meritum scire, quod non sufficiant merita, Ber. in Cant. 68. Va ei, cui sufficere sua videtur insufficientia. Idem de Diverf. 27. k 2 Cor. 12.11. Gal.6.3. Οὐ μικρὰν μὲν τὴν φιλοσοφίαν, δυνησόμεθα γὰρ δίκαιοι καὶ ἁγιάζειν. Οὐδὲν δὲ μᾶλλον τοῦτο ἀναλίσκειν εἰς ἀνθ, ὅτι μὴ δεῖν ἡμᾶς τοιούτους νομίζειν. Chrysost. in Matth. Hom. 25. Dignisunt regno Dei, qui gloriam ejus sciunt, nullam condignam esse putant passionem, Primas. in 2 Thess. 2. Non digni sumus, sed dignitatem ipsius, non dignitate nostra, Ber. de Tep. 116.

m Gen.31.38.—40. n Molestum verbum est, & onerosum, & diuisso vultu dicendum, Rogo, Sen. de Benef. l.2. c.2.

that

that we aske but our owne. But when wee come to crave *a courtesie*, to request a kindenesse (from *a superior* especially) of one that is no way indebted or engaged unto us, we are glad to come with cap in hand, and [o] vse all termes of submisnesse and engagement: nor haue we cause to bee discontent, if hee deny us; and [p] we are wont to be well content (if but in part hee please to grant our request) with what he is willing to afford us; and thinke that we have cause to be thankfull to him for it, whatsoever it be, be it never so meane; because it is more than of right wee could challenge or demand of him. So here, [q] if we could claime or challenge ought at Gods hand by way of *merit* or due debt upon desert, it were somewhat; some colour we might have to repine, when we had not what we would have, or [r] when wee have not as others have. But whenas God is no way thus endebted to any; [s] *all is* absolutely *his owne*; and [t] *he may doe as he will with it:* when as we come to him as [u] *beggars* doe to us, to aske almes, to crave all of meere mercie: we have great reason now to repaire to him in the submissest manner that may be: wee have no reason to repine, if hee giue us lesse than wee would; (*Beggars*, wee say, *must bee no chusers:*)

[o] *Audi voces petentium: Nemo nō victuram semper in animo suo memoriā dicit: nemo non deditum se & devotū profitetur, & si quod aliud humilius verbum quo se oppigneraret, invenit. Sen. de Benef. l. 3. c. 5.* Ἡνὸ εἰλῶ τὴ λαβὴ, Δέμνε φεῦ τὲ, ἐυδὶς ἔχα-ψεν. *Palad. Anthelog. l. 1. c. 42.* ἀυλαρ ἐγὼ γε Οὐ ἐδεῖ-λω, Δέμνα· ἢ γὰρ ἔχω δέμνια, *Ibid.* [p] Ἀσπάζον ἀκέ-λως, ἢν ἀεραε ἢ ἡδέως· κἂν μικρὸν τὴ λαβὴ λαμ-βάνῃ ἀριθμῶ. *Theophyl. epist. 73.* Ἀφῆκε τὴ μικρὸν, ἢ ἔλαβε τὸ βεβαιότερον, ἢ ἡδέως τὴ τυχόντος, *Gregor. Naz. pro Pauper.* Ἐπεὶ ἢ μικρὰ μέγαλα τοῖς πένησιν, *Idem epist. 45.*

[q] *Audacter Deum roga, nihil illum de alieno rogaturus, Sen. epist. 10.* *æqualitate constitit. Thom. sum. par. 2a. 2æ. q. 57 a. 1. & q. 62. a. 2.*

[r] *Iustitia enim in* [s] *1 Chron. 29. 11, 14, 16.* [t] *Matth. 20. 15.* [u] Πτωχὲ γὰρ ἄνωθεν, *Greg. Naz. pro Pauper. Mendici Dei sumus. Et quod petitur à nobis, à Deo nos petimus, Aug. de verb. Dom. 5. Quantum vis divites es, Dei mendicus es, Idem ibid. 41. & in Orat. Dom. An non mendicus, qui panem petis? Idem homil. 14.*

or [x] than hee giveth to many others. Wee would thinke much that any man should take upon him to controll us in the disposing of our almes; (albeit oft-times [y] we erre much therein, & [z] had need therfore of good advice from others:) Great Potentates especially would take it in foule scorne, that euery base fellow should take upon him to direct them where & how to conferre their favours. Much more it is extreme arrogancie & presumption in us, when we will take upon us to controll God in the distribution of his mercies, as if hee did not distribute them so equally as hee ought. Whereas we should rather endevour * to bring *our heart* to *his hand*, and shape our will to his pleasure: that where hee staieth his liberality, there we stay our desires; as in the wildernesse " *the Israelites made stay where the Arke staied*: and when he enlargeth his hand, wee in thankfulnesse enlarge also our hearts: being thankefull to him for whatsoever wee have, be it more or lesse; since that it is all of meere mercie; not discontent for what wee have not, or for what we see others have.

And thus was the former *Ground* of *Gods goodnesse*, his *Mercy*: the later followeth now, *Verecitie*, his *Fidelitie*, his *Truth*.

Grounds 2. Particular. 3. Gods truth. Mercie and Truth.

Truth hath here reference to a word of *pro-*

x *Nemo alij aut participium, aut paritatem, (aut praeeminentiam etiam) invidcat. Quis enim meritum praetendat, ubi in munere sola est gratia? Gilbert. in Cant. 27. Ita enim erga alios largitas, ut erga alios nulla iniquitas, Aug. de Persever. cap. 4.*

y *Multi sunt, qui non donant, sed projiciunt, Sen. ep. 120.*

z *Errat, siquis existimat faciem rem esse donare. Plurimum habet res ista difficultatis, si modo consilio tribuitur, non casu & impetu spargitur. Idem de Beat. c. 24. Multi perdere sciunt, donare nesciunt. Tacit. hist. l. 5.*

* Ἐπιθυμῶ μὲν γνῆσιον τὸ πρᾶγμα τοῦ βουλόμενον, ἢν βάλῃς δὲ αὐτὸ

Grounds 2. Particular. 3. Gods truth. Mercie and Truth.

νῆσιον, *Aristot. Stob. c. 3. Transeamus in ea, in quae nos casus (imò Deus ipse) deduxerit. Sen. de Tranq. c. 14.* Μαθὼν δὲ ἐκεῖνο ὅτι δίδοσιν οἱ γνήσιοι τοῖς γνησίοις, οὐκ ἀπαιτοῦσι αὐτὰ ὁ λαβὼν. *Epictet. Arian. dissert. l. 1. c. 12. Hinc Thymaridas ei qui dixisset,* Ὅσα βούλει θεὸς θεῶν γνήσιός σοι, *Dij tibi dent quae velis; respondit,* Ἀλλὰ βουλοίμην μᾶλλον ἃ σοι φίλος θεῶν γνήσιος. *Imò velo ego, quae Dij dederint. Iäb. vita Pythag.* " *Nu. 9. 17. 18.*

mise.

mise. And wee may doe well to observe how these two are still coupled and yoaked together, *Mercie and Truth*. [a] *All the waies of God are Mercie and Truth*, saith the Psalmist; and that even *to those that keepe covenant with him*. And, [b] *Thy Mercie, O Lord, reacheth unto the heavens, and thy Truth or Faithfulnesse unto the clouds*. And, [c] *withdraw not thy tender Mercies from me, O Lord: but let thy Mercie and thy Truth alwaies preserve me*. And, [d] *I will praise thee for thy Mercie and thy Truth, &c*. The one is the *ground* of Gods gracious *promises*: the other is the *ground* of the *performance* of what therein he hath promised. It is his *Mercie* that hee doth ought at first, and that he promiseth further to doe ought, And it is his *Truth* and his *Iustice*, (for [e] *Truth* is a part also of *Iustice*) that he performeth and maketh good what he hath promised.

[a] Psal.25.10.
[b] Psal.36.5.
[c] Psal.40.11.
[d] Psal.138.2.
[e] Ephes.4.24,25. *Veritas, sive veracitas pars est justitiæ. Ex Cicer. de Invent. Thom. sum. part. 2a. 2æ. q.109. a.3.*

So that here is

A second ground of Gods goodnesse, unto those whom by promise hee hath vouchsafed to tie himselfe unto,

Ground 2. Observ. 4.

His Word and his Truth.

[f] *Send forth thy light and thy Truth*, saith the Psalmist, *to bring mee againe to thine holy Hill*. And, [g] *Destroy mine enemies in thy Truth*. And, [h] *My Mercie and truth*, saith God, *shall alwaies be with him: and my covenant shall stand firme with him for ever*. For, [i] *I will not breake my covenant; nor will I falsifie my Truth*. And, [k] *Blessed* therefore *is the man, whose hope is in the*

[f] Psal.43.3.
[g] Psal.54.5.
[h] Psal.89.24,28.
[i] Psal.89.33,34.
[k] Psal.146.5,6.

the Lord, who keepeth his Truth for ever. It is his *Mercie* that moveth him; it is his *Truth* that bindeth him. It is his *Mercie*, I say, that induceth him to promise: it is his *Truth* that obligeth him to make good what hee hath promised. A sure tie-all. [l] *Heaven and earth* may faile sooner than *Gods Truth*; than [m] hee should faile to make good ought that he hath promised to his.

For first, it is against the very *nature of God* to doe otherwise. [n] *Hee that made the eare*, saith the Psalmist, *shall not he heare? and he that made the eye shall not hee see? and* [o] *hee that teacheth man wisdome, that giveth man understanding, shall not hee understand himselfe?* So he that [p] *teacheth* man *truth*, and of man [q] *requireth truth*, shall not [r] hee *keepe* and observe *truth* himselfe? Yea how is it possible hee should doe otherwise who is *truth* it selfe? who as hee is [s] *a God of truth* and [t] *truth* it selfe, so his *Word* also is [u] *a word of truth* and [x] *truth* it selfe: And therefore [y] *hee cannot lie*, [z] *nor deny himselfe:* It were [a] *an impotency* in him, if hee were able to doe either. [b] *If you that are evill know how to give good things to your children; how much more*, saith our Saviour, *shall your heavenly Father*, who is [c] *goodnesse* it selfe, *give good things to his?* So if [d] an honest man

l *Mark.* 13.31.
m *Iosh.* 23.14.
n *Psal.* 94.9, 10. *Nonne qui audit, qui fecit te unde audias? & non videt, qui creavit unde videas? Oculum in te non intendit suū, qui fecit tuum? Aug. de verb. Dom.* 10.

Cōfirmation. Reason 1.

o *Iob* 35.9.
p *Iohn* 8.40, 46.
q *Psal.* 51.6. *Zech.* 8.16. *Ephes.* 4.25. *Iohn* 4.24.
r *Psal.* 89.33.
s אל אמת *Psal.* 31.5.
אלהי אמן *Esai.* 65.26. Ἀμὴν, πιστὸς καὶ ἀληθινός, *Apoc.* 3.14.
t אלהים אמת *Deus veritas. Ier.* 10.10. *Iob.* 14.6.
u *Iam.* 1.18. *Apoc.* 21.5. & 22.6.
x *Iob.* 17.17.
y *Titus* 1.1.
z 2 *Tim.* 2.13.
a Ἀδυναμία καὶ κακίας ἡ τούτων ἀφέξις, *Isidor. Pel. lib.* 2. *epist.* 117. *Hæc posse impotentia est, Anselm. Prosl. cap.* 7. *Nec est infirmitas ista, sed firmitas, qua falsa esse non potest Veritas. Magna potentia non posse mentiri, Aug. de Trinit. lib.* 15. *cap.* 14, 15. *Ideo enim vere omnipotens est, quia impotens esse non potest, Gomar. de Provid. cap.* 3.
b *Matth.* 7.11.
c Ἀγαθὸς ἀγαθός, *Solus bonus, Matth.* 19.17.
d *Psal.* 15.4.

will

will bee carefull to keepe his word, one that hath but some small drop of this divine *Truth* distilled into his heart, which floweth infinitly in God, how much more shall hee doe so, who is [e] *Truth* it selfe, and who [f] can no more cease to be *true* or to be *just* than he can cease to be *God*.

Againe, is not God as prone (thinke wee) and as readie unto *Mercie* as unto *wrath*; to doe *good* as to [g] doe *evill*; to *blesse* as to *curse*; to fulfill his *promises*, as to execute his threatnings and his *menaces*; to cause to *prosper*, as to *punish*? Yes undoubtedly, and (if wee may say so) [h] much more. But Gods threatnings against the wicked shall undoubtedly take effect. God hath even [i] by a solemne *oath* bound himselfe thereunto: and that [k] they shall finde to their endlesse woe one day unfailable, that now either deny it, or make doubt of it. And much more then shall his *free promises* bee made good all to the godly: The rather since that [l] hee hath bound himselfe by *oath* as well to the fulfilling of the one, as to the effecting and executing of the other.

Now this *consideration* may first serve to cleer many places of Scripture, where *Gods children* seeme to require *God* even [m] *in justice to heare*, and *helpe them*, and *doe for them*, & *deliver them*: And where God is said to be [n] *just*, either *in*

e 1 Iohn 5. 6, 7.

f *Vult Deum non esse Deum, qui vult eum aut impotentē, aut injustum esse, aut invidēte, Ber. de Temp. 98.*

Reason 2.

g Esai. 45. 7. *Mala ultoria, non peccatoria; pœnæ, non culpæ; supplicia, nō delicta, Tertull. in Marc. l. 2. & 3. Mala, non peccata, sed supplicia, Aug. epist. 120. c. 19. Iustitiæ, non malitiæ mala, quæ quia justitiæ sunt, nec mala, sed bona sunt, Tertull. ibid. Malum quippe malo non male redditur. Et ei cui redditur malū est; quia supplicium est; & ei a quo redditur bonum est, quia recte factū; jus est, Aug. ad ep. Pelag. l. 2. c. 17.*

Vse 1.

h Exod. 34. 6, 7. Psal. 30. 5. & 86. 15. & 103. 8. & 145. 8. Κλίνει οὖν ἡ φιλανθρωπία ἐν τῷ ἀπόλομι τοὺς τὸ ἐνδόξωτον, Greg. Naz. Epitaph. Patr. Et piger ad pœnas Deus, est ad premia velox. Ouid. Pont. l. 1. el. 3.

i Deu. 29. 19, 20. & 32. 40, 41, 42.

k Psal. 68. 21. Mat. 25. 46.

l Hebr. 6. 17, 18. *Iurat nobis, per quem juramus: nec potest ab eo quisquam falli, quo invocato non licet impune mentiri, Athanar. apud Cassiod. var. l. 8. ep. 3.*

m Psal. 143. 1, 11.

n 1 Iohn 1. 9.

remitting

remitting of mens *sinnes*, or [o] *in rewarding* of their workes. Which places [p] *Popish writers* are wont to abuse and produce for the justification of their pernicious *Positions* concerning *mans merit*, and the *worth of mens workes*. As if in those places *Gods children* pleaded unto *God* their owne *merits*, in regard whereof *God in justice* might not deny them their suits, they requiring nothing but what by their owne righteous actions they had even *in justice* deserved at Gods hands: Or as if *Gods justice* it selfe so tied him to the rewarding of their workes, in regard of the very *worth* and *dignitie* of them, that God could not without some taint of *injustice* doe otherwise. But [q] that the *justice* or *righteousnesse* that the *Saints* and *servants of God* speake of in those places, neither is, nor respecteth simply the *justice* or *righteousnesse* of their *persons*, in regard whereof, and for the worth of which, God in *justice*, were engaged to do for them what they require of him, is hereby apparant, in that in some of those very places, where they require or pleade this *justice*, [s] they sue yet for *mercie*, and renounce *their owne righteousnesse*, and refuse to be tried by the precise *Rule* of *Gods justice*.

But what *justice* or *righteousnesse* will some say, then is it?

I answer: It is sometime [r] the *justice* of

o *Hebr.6.10. 2 Thess.1.6. 2 Tim.4.8.*

p *Bellar. de Iustif. l.1.c.21 & l.5.c.3, 16. Rhemes. in Heb. 6. & 2 Thess. 1. & alij.*

q *Apertum est qua ratione Iustitiā Domini petebat, qui dicit, Ne intres in judicium, &c Nam si justitia judicium significasset, hoc petere non poterat, quod pavebat. Cassiodor. in Psal.142. Et causa reddita est, quare noluerit ad judicium venire cum Domino, ut nō sola potestatis reverentia, sed ipsa etiā videatur justitiæ regula formidata, ib.*

s *Psal.143.2,8 Nō contendas judicio, nec pretendit justitiam; recusat judicium, Posuit misericordiam: facilius sibi veniam impetrare posse, quam justitiam vendicare confidens. Bern. ep. 42. Qui & subjungit; Sola profectò quæ non solet gloriari, non novit præsumere, contendere non consuevit, gratiam inventura est in oculis pietatis humillitas.*

r *Psal. 4.1, 3. Deus justitiæ mi: vel Deus justitia mea, i. causa justa mea, ut Iun. & Piscat. Sic Psal. 119, 121.*

their

their *cause*; when being falsely accused, and wrongfully charged, by their malicious *Adversaries*, with such crimes as they never either committed or imagined, they dare [r] appeale even to *Gods justice*, and offer themselves to be tried thereby for their innocency therein.

Sometime it is *Gods justice* and *righteousnes*, that is, his *Truth*, or his *Faithfulnesse*, which the *Psalmist* therefore [s] joyneth together, (it is [x] *Hugh* the *Cardinals* observation) as one and the same. For † *truth* or *faithfulnesse is* (as before was said) *a branch and a limme of justice* or *righteousnesse*. That which even our Adversaries themselves also confesse & acknowledge, expounding some such places so also themselves. [u] *If wee confesse our sinnes*, saith S. *Iohn*, *God is faithfull and just to forgive us our sinnes, and to cleanse us* (how but by [x] *Christs blood?*) *from all iniquitie. Here* [y] *those words just and faithfull*, saith *Bellarmine*, *are referred to Gods promise:* [z] *For therefore*, saith he, *is God said to bee faithfull and just, because hee standeth to his word, and breaketh not his faith*. Though therein [a] hee crosseth himselfe againe elsewhere; and hee addeth wretchedly, yea impiously in the same place, that [b] *there seemeth to bee no promise at all extant in Scripture concerning remission of sinnes upon confession of them made unto God*. In like manner where the Apostle saith, [c] *For God is not unjust, to forget your worke and*

[r] *Psal.* 73.4,8.

[s] *Psal.* 143.1.

[x] *Veritatem & justitiam pro eodem accipit*, *Hugo in Psalm.* 142. *& ex Cassiodor. Lombard ibid.*

† *Bellar. ipse ex illis verbis Neh.* 9.8. *Et implesti verba tua, quoniam justus es, de Iustif. l.*3.*c.*16.

[u] 1 *Iohn* 1.9.

[x] *Ibid. vers.*7. *Apoc.*1.5.

[y] *Verba illa, Iustus & Fidelis, referuntur ad promissionem divinam, Bellar. de Pœnit. l.*3.*c.*6.

[z] *Ideò enim Deus fidelis & justus dicitur, quia peccata cõfitentibus remittit, quia stat promissis, nec fidè fallit. Bellar. ibid.*

[a] *Loquitur de remissione venialium, quæ justo Dei judicio redditur bonis meritis justorũ. Idẽ de Iustif. l.*1.*c.*21.

[b] *Promissio de remittendis peccatis eis qui confitentur Deo, non videtur ulla extare in divinis literis, Bellar. ubi sup.* [c] *Hebr.*6.10.

labour of love, which you shew to his Name, in ministring to his Saints. [d] *He sheweth manifestly,* saith *Bellarmine, that hee should be unjust, if hee did otherwise. And therfore* [e] *it is neither bold nor blasphemous to say, that God should be unjust, if hee should not keep his promises:* to confute which *assertion,* [f] falsely fathered upon *Durand,* whom therein he doth wrong too, he produceth that place. Againe whereas *S. Paul* saith, [g] *There is a crowne of righteousnesse* (and so it may bee, and yet * *a crowne of mercie* too, saith *Chrysostome*) *laid up for mee, which the just Iudge will render unto me in that day; and not to mee alone, but to all those that love his appearance.* [h] *It is not his owne righteousnesse, but Gods righteousnesse,* saith *Bernard, that the Apostle here buildeth upon. For it is a just thing for God to pay that that hee oweth. And hee oweth that that he hath promised.* [i] *It was out of mercie indeed promised, but it is of justice to bee performed.* [k] *And this is the iustice that the Apostle here presumeth of, even Gods promise.* For [l] *that may well be of justice and due debt required, that was freely promised at first.* To which purpose also even *Bellarmine,* [m] *That which God doth of grace or free favour,* saith he, *that hee may not doe:* (or *hee may chuse whether he will doe or no.*) *But yet when he hath promised once to doe it, hee cannot now but doe it, though not simply and absolutely, yet in respect of his pro-*

[d] *Manifestè significat eum injustum fore si secus faceret,* Bellar. de Justific. l.5.c.16.

[e] *Non est temerarium et blasphemũ, sed pium & sanctũ dicere, Deum fore injustum, si non servaret promissa,* ib.

[f] See Durands owne words at large in the end.

[g] 2 Tim. 4.8.

* ὅτι ὁ δίκαιος κριτὴς ἀπὸ ἐλεοῦς πλείονος, ὅτι οὐ ἀπὸ δικαιοσύνης, Chrys. in Psal 5.12.

[h] *Est quam Paulus expectat corona justitiæ, sed justitia Dei, non sua. Iustũ quippe est, ut reddat quod debet: debet autem quod pollicitus est,* Bernard. de Grat. & lib. Arb.

[i] *Qui credidit promittenti,* 2 Tim. 1. 12. *fidenter promissum repetit: promissum quidem ex misericordia, sed jam ex justitia persolvendum.*

[k] *Et hæc est justitia, de qua præsumit Apostolus, promissio Dei,* Ibid.

[l] *Iustè jam & ex debito requiritur, quodcunq; vel gratis promittitur,* Bern. ib.d.

[m] *Quod ex gratia facit Deus, potest non facere. Sed tamen cum promiserit, profectò si non absolutè, certè tamen ratione promissionis & pacti non potest non facere,* Bellarm. de Pœnit. l.1.c.14.

mise. Hence is that that *Augustine*, and [p] others after him, so oft have. [o] *God*, saith hee, *albeit hee be debtor to none, yet hath hee made himselfe a debtor to us.* But how? Not by receit, but by promise. *Not by receiving of ought from us; but by promising what hee pleased and thought good himselfe unto us.* In regard whereof very pithily and piously saith *Bernard*, [p] *My Judges will* (or *good will*) *is my right. What can be righter? What can be richer? What righter for merit? What richer for recompence?* Now [q] it is one thing to say to one, *You owe me this or that, because I have bestowed somewhat upon you, or have done this or that for you, and have thereby deserved it:* and another thing to say, *You owe mee this or that, because you promised to bestow it on me.* In the one, the ground of the debt ariseth from the worke or deed and desert of the partie that claimeth it: in the other, from the word and promise of him, of whom it is clai-

[p] *Fulgent. ad Monim. præfat. Deum autor est debiti, qui autor est doni. Nam & seipsum sua largitate dignatus est facere debitorē. Et Gregor. in Evang. hom. 37. Eum cui ipse debitor fuerat, ex promissione debitorem habere jam cœperat.*

[o] *Audi Dei misericordiam & veritatem. Donator est indulgentiæ, redditur coronæ. Vnde debitor? accepit aliquid? Cui debet aliquid Deus? Ecce videmus quid tenet eū Paulus debitorē. Consecutus est misericordiā, 1 Tim. 1. 16. Jam exigens veritatem, Reddet, ait, 2 Tim. 2. 8. Quid tibi reddet, nisi quod tibi debet? Vnde tibi debet? Quid ei dedisti? Qui prior dedit, & retribuatur ei? Debitorem Dominum ipse se fecit, non accipiendo, sed promittendo. August. in Psal. 83. Tenes certum promissorem, qui se fecit promittendo debitorem, Idem in Psalm. 74. Dignaris eis, quibus debita omnia dimittis, etiam promissionibus tuis debitor fieri. Idem Confess. lib. 5. cap. 9. In his quæ habemus laudamus Deum largitorem: in his quæ nondum habemus, tenemus debitorem. Debitor enim factus est, non aliquid à nobis accipiendo, sed quod ei placuit promittendo. Idem de verb. Ap. 16. Non debendo, sed promittendo debitorem se fecit, Idem de verb. Dom. 31. Promissorem tenemus, ut debitorem exigamus. Promissor Deus debitor factus est bonitate sua, non præcogantia nostra, Idem de Temp. 151.*

[p] *Ius meum vehementer judicio mei. Quid justius ad meritum? Quid ditius ad præmium? Bern. in Cant. 14. Et Chrysost. in Psalm. 143. Δικαιοσύνην εἰς ἀνθρωπον λέγει.*

[q] *aliter dicimus homini, debes mihi, quia dedi tibi, & aliter dicimus, Debes mihi, quia promisisti mihi. Ibi à te processit beneficium, sed mutuatum, non donatum. Hic tu nihil dedisti, & tamen exigis. Bonitas enim ejus, qui promisit, debitis; ne in malitiam fides convertatur. Qui autem fallit, malus est. Augustin. de verb. apost. 16.*

med. [r] *In the former sense*, saith *Augustine*, *can no man claime ought of God:* because no man can by any such meanes tie or engage God to himselfe. But *in the latter sense some may*, in regard of his *promise* past to them, by which, though free otherwise, [s] hee hath *bound* himselfe to doe for them, to the performance whereof, his *truth* and his *justice* doe now tie him. By vertue of which *truth* and *justice* Gods *Saints* oft require that of God, which in *justice* otherwise they durst not, nor could claime or challenge at his hands as of due *debt* or of *desert*.

Vse 2.

Againe, this may further bee of singular *vse* to all *Gods* deere *children* and faithfull *servants* to hearten and encourage them quietly and contentedly to rest and repose themselves wholly upon him and his *truth*, for the making good of all his gracious promises unto them. [t] *Let your conversation*, saith the Apostle, *bee without covetousnesse*, (yea or *distrustfulnesse either*;) *and rest contented with what you have. For hee hath said*, (and what hee hath said, concerneth us, as well as either [u] *Iacob* or [x] *Iosuah*, to whom it was said) [y] *I will not leave thee, nor in any wise will I forsake thee.* [z] So that wee may

[r] *Deo igitur quid dicimus? Redde mihi quia dedi tibi? Quid dedimus Deo, quando totum quod sumus boni, ab illo habemus? Non est quemadmodum ista voce exigamus debitore Deum. Quis enim prior dedit ei, &c. Illo ergò modo possumus exigere Dominum nostrũ ut dicamus; Redde quod promisisti, quia fecimus quod jussisti, & hoc tu fecisti, qui laborantes juvisti, August. de verb. Ap. 16. Non possumus ei dicere, Redde quod accepisti, sed possumus dicere, Redde quod promisisti, Idem in Psal. 83 et de verb. Dom. 31. Hoc est quod ex Lomb. Tho. Bradward. de caus. Dei, l. 1. c. 39. Non esse Debitorem nobis Deũ nisi ex promisso, non ex commisso. Non est debitor nobis, nisi sorte ex promisso: nos verò ei ex commissu debitores sumus, Lombard. Sent. lib. 1. d. 43.* [s] *Omnis enim vera promissio fori secum obligationem: & ideo ex justitia impleenda & servanda est, Bellarm. de Iustific. lib. 5. cap. 16. Et hoc est quod Ambros. de Pœnit. lib. 2. cap. 8. Tanquam ex Syngrapha fides impetrat. Ita David, Psalm. 119. 49, 50.* [t] *Heb. 13. 5, 6.* [u] *Gen. 28. 15.* [x] *Iosh. 1. 5.* [y] Οὐ μή σε ἀνῶ. οὐδ' οὐ μή σε ἐγκαταλίπω, *Hebr. 13. 5. Negativa, quod rarissimum est, ter repetita ut confirmatissima sit singulatio divina.* [z] *Hebr. 13. 6.

boldly

boldly say (yet not presuming of our owne *merit* and *worth*, but on his *mercy* and *truth*) with the Psalmist, [a] *The Lord is my feeder; I am sure to want nothing*: and, [b] *The Lord is mine helper; I need not feare any thing. He hath said it*: and that is enough; we need no other security, his bare word is as good, yea better than any bond. For he is [c] *a God of truth*; and [d] *cannot goe from his word*. And [e] *those* therefore *that trust in him, shall not* need (as the Prophet speaketh) to [f] *make haste*; by seeking to unlawfull and indirect courses for the releeving of themselves, when they are in some want; or for the recovering of themselves, when they are fallen behinde hand; or for the enlarging of their estates, when charge beginneth to grow upon them: [g] like those that to save themselves being in danger of drowning, catch hold of whatsoever commeth next hand, such things oft as are meanes rather to enwrap and entangle and so to winde them further in, than to beare them up, or to helpe them out. Nor shall they need [h] *to hang* (as our Saviour *Christ* speaketh) *in suspence*; as [i] *the Clouds* doe in the aire, [k] hovering to and fro, as the wind driveth them, and uncertaine whether to hang still there, or to fall downe on the earth; perplexed and distracted with [l] *carking*

a *Psal.* 23. 1.

b *Psalm.* 27. 1. & 118. 6.

c *Psal.* 31. 5.

d 2 *Tim.* 2. 8.

e *Esai.* 28. 16.

f *Non præfestinabit, i. ex infidelitate & impatientia ad res præsentes cõfugiet, Iun.*

g *Sicut natare nescis ubi mergi jam ceperit, quicquid occurrit, vitæ retinendæ cupidè, temerè arripiunt, Cyrill. Alex. epist. 29. Similes his qui submersi periclitantur in aquis, quos tenere videas, quicquid primum occurrerit manibus, licet tale sit, quod omnino prodesse non possit, Ber. de Temp. 1.*

h Μετεωρίζεσθαι, *Luk.* 12. 29. *Animi pendere, & dubio ac suspenso animo esse, Beza. Sic* Μετέωρος *Thucydid. l.* 2. ἡ Ἑλλὰς πᾶσα μετέωρος ἦν, *i.* ἐπιωρωμένη τῇ ψυχῇ, *vel* παλαντευομένη τῇ γνώμῃ. *Vti rectè H. Steph. Non frustrà est ibi Schol. quòd de spe exponit, quasi spe erectum esse. Imò, inter spem, metumq; dubium esse. Strigel. Atq; ita Thucyd. l. 6.* καὶ μὴ μετέωρος πόλει ἀξιῶν κινδυνεύειν. *Neque rempub. dubiam & quasi pendulam in discrimen adducere.* Οὐκ ἐν τῷ ἀσφαλεῖ ὁρμοῦσαν, *Schol.* i Τὸ μετέωρα. k *Ne in aere vaganini cogitationibus vestris, Piscat.* l *Matth.* 6. 25. *Luk.* 12. 29.

care and *thought* for the things of this life *how they shall have wherewith to maintaine their charge, and to feed and cloth them and theirs*; especially if deare times come, & further charge grow upon them, or if trading decay and wax dead with them, or if those breake that they have dealings with, and the like: As if God were tied to these meanes; or as if the performance of *Gods promises* depended upon these things? But walke they may well cheerfully in the [m] carefull performance of those duties that God hath in their severall places imposed on them, (for there is [n] *a diligent care* as well as [o] *a diffident*; the one enjoyned, the other inhibited) and so [p] leave the issue and event of all to *God* and *his blessing*: [q] who will be sure to provide for them, and will suffer neither them, nor theirs (for [r] hee is *a God of his Word*, and that [s] all shall finde, that trust to it) to want any thing at any time, that shall be fit for them.

m *Psal* 37.3. 2 *Sam*.10.12.

n Mezlam, sive ἐπιμέλεια: *solicitudo diligentiæ: quæ præcipitur, & probatur*, 1 Tim.5.8.

o Mezlum, *solicitudo diffidentiæ, quæ prohibetur & damnatur*, Phil.4 6.

p *Psa*.37.5.& 55. 22. 1 *Pet*. 5.7.

q *Psa*.34 9,10.& 37.25,26. & 84. 11, 12.

r *Deut*.32.4. 1 *Thess*.5.24. 2 *Thess*. 3.3.

s *Psal*. 18. 30. & 34.22.

Fruit and Effect of Gods Goodnesse.

These then were the *two grounds* of *Gods goodnesse* to *Iacob*, his *mercie* and his *truth*. Now followeth *a fruit* and *effect*, and so *a proofe* and experiment of this *mercy* and *truth*, and consequently of his *goodnesse* in generall. *For I went*, saith *Iacob*, *over this river Iordan with my staffe onely in mine hand; and now am I become owner of two troupes, or two bands.*

Particular, 4. *Iacobs Penurie, Observ.* 5.

Where we have, first,

An humble acknowledgement of his meane beginnings.

He

He came into the *Countrey* [c] *with his staffe* onely, like a poore Pilgrim, a Stranger, a Traveller; no companie with him; no attendance upon him; like one, that went, as wee say, to seeke his fortune abroad: and [u] hee thought himselfe well apaid, if he might have but *meat, drinke* and *apparell* onely, every servants allowance.

Which hee mentioneth, as [x] other *Servants of God*, doe some time the like;

Partly to testifie the inward *humilitie and lowlinesse of his minde*, not pust up (as the [y] manner is) with that great masse of wealth, that God had pleased to conferre upon him; to shew that [z] his heart was not altered, albeit his estate were: *Iacob* continued the same man that hee was when hee came over *Iordan*: hee had not forgotten his former estate: his mind remained still the same that it was.

And partly also to commend and amplifie the great *goodnesse of God* towards him, who from so meane and bare an estate had advanced him and raised him, to that wealth which hee now had.

Where first come many to bee controlled and condemned, who being raised from a very meane estate, even [a] *from the mire and muck-hill, the dung-cart* or *the dung-hill*, as the *Psalmist* speaketh; when they are once gotten up, [b] are

[c] Τὴν βακτηρίαν μόνην ἐπιφερόμενος, Chrysost. Quomodò missi Apostoli Marc. 6. 8. *In baculo suo, i. sine ulla supellectile, sine divitiis, sine armentis & pecudibus, sine servis, solo baculi comitatu*, Oecum. [u] Genes. 28. 20. [x] 2 Sam. 7. 18.

Reason 1.

[y] *Primus vermis divitiarum superbia*, Aug. de Temp. 205. *Omne pecunia, omne gregum, omne frumentum, omne bigulæ habet vermis suum. Alius est vermis mali, alius appri, alius pfi, alius tristici. Vermis divitiarum est superbia.* Idem homil. 13.

Reason 2.

[z] Psal. 131. 1. *Morbus divitiarum est superbia. Grandis animus, est, quin-*

Use 1.

ter divitias ipso morbo non tenetur: Magnus dives est, & major divitiis suis, qui non ideò magnum se putat, quia dives est, Idem de Temp. 212. *Arduum enim res est, opibus non tradere mores*, Martial. l. 11. Epigr. 6. [a] Psal. 113. 7. [b] *Humili loco natus homo, vbi ad dignitatem aliquam ascenderit, genus suum audire erubescit, patrem agnoscere dedignatur*, Autor oper. imperf. Chrysost. Hom. hom. 54.

ashamed now to be acknowne of their beginnings, can endure no more to heare of their parentage and their off-spring; refuse to take notice of their poore kindred, that are yet as they were. Yea [b] so farre in these cases forget not a few what formerly they haue beene, that [c] none are many times more insolent, or more arrogant than such, none more imperious, or more scornefull toward others, even those that have beene sometime their betters, as if they had never beene other than they are, or had ever beene such as now they are.

But let such take heed, lest they heare from *God* as *Saul* sometime by *Samuel*, [d] *When thou wast meane in thine owne eyes, I advanced thee, &c.* And lest, as hee for his disobedience, so they for their pride and ingratitude and hautinesse of spirit, [e] bee plucked downe, and stript, and laid as low againe as ever they were. Let them remember what the *Wise man* saith;

[b] *De Largio Macedone, Plin. ep. 14. l. 3. Superbus Dominus & sævus, & qui servisse patrem suum, parum, imò minimum meminisset.*

[c] *Prov. 30. 21. 22.* Τίς ἐστι τὸν κόρον ὑβρεῖν, ὅτ' ἂν πλοῦς ἄλλος ἔπεται, *Solon.* Ὅτ' ἂν χαλεπῶ &c. *Theog. quod tamen Homero tribuit Pindari Schol. Olymp. 13.* Ἐπὶ δὲ πολλοὶ τ' ἀνθρώπων, ὅν τ' ἂν μάλιστα κῆδ' ἀλιγίσκῃ κ' ἀγαθὸν ὄντα, τοὶ ὑψηλοὶ γίνονται, εἰς ὕβριν τρέπονται, *Thucydid. quod tamen ille de civitatibus extulit. bell. Pelop. lib. 3.* Ἐπὶ δὲ πολλοὶ μάλιστα οἱ πρὸς δόξαν ἀφικόμενοι τὴν φερομένην εἰς ὕβριν τρέπονται. *Philum apud Clement. Alexandr. Strom. lib. 6. Sed & Aristot. apud Stob. cap. 3.* Τίς δὲ ὠφέλεια ἐκεῖνα ἡ πρεσβεία, κόρος μὴ ὕβριν, ἀπαιδευσία ἢ μετ' ἀξιώσεως ὄνησις. *Asperius nihil est humili cum surgit in altum.—nec bestiis sævior ulla est; Quam servi rabies in libera colla furentis, Claud. in Eutrop. lib. 1. Divitiæ novitio nihil est insolentius. Ruffinus Vibius apud M. Sen. controv. ep. 9. Quantum ingenium est, emptum habeo, humillimos quisque maximè, ubi alta accesserint, superbia atque ambitione immodicos esse. Aurel. Victor. in Dioclet.*

[d] *1 Samuel 15. 17. Parvulum se prius in oculis suis videbat; sed filiis temporalis potentiæ, jam se parvulum non videbat. Miro autem modo, cum apud se parvulus, apud Deum magnus; cum verò apud se magnus apparuit, apud Deum parvulus fuit, Gregor. de Pastor. part. 2. cap. 6. q. d. Magnus mihi fuisti, quia despectus tibi: sed nunc quia magnus tibi es, factus es despectus mihi. Idem Moral. lib. 18. cap. 22. Vnde enim despectus erigitur, dignum est, ut erectus inde destruatur, Ibidem lib. 3. cap. 1.*

[e] *Luk. 1. 51, 52. Sequitur superbos ultor à tergo Deus, Sen. Herc. Fur. 22.*

[f] *Pride ushereth destruction; and an high minde forerunneth a fall.* And our Saviour in the Gospell: [g] *Hee that lifteth up himselfe, shall be laid low; and hee that abaseth himselfe shall be exalted.* And [h] *a miserable thing* it is, as the Heathen man speaketh, *to have beene happy*, or as the holy Ghost, [i] *to have beene in honour.* For [k] *the higher a man sitteth, the heavier he falleth:* And [l] *better not to rise, than to rise and fall.* But [m] *a double misery* it is *to bee miserable*, and yet *not commiserated*; to be in *pitifull* plight, and yet *not* to bee *pitied*. That which is usually [n] the lot of such when they do fall: The more scornfully they have carried themselves towards others while they were aloft, the lesse are they pitied of any when they come downe. For by such their carriage having made themselves [o] not *envious* onely, but *odious*, as they were an *eye-sore*, while they stood, so they become a *laughing-stocke*, when they fall.

Which things considered, let such therfore among you, as are come up from meane estate to large and plentifull meanes, learne to imitate *Iacob*, and to doe as hee here did. Looke

f Pro.16.18. & 18.12. Τρφὴ ἐπῆλθε φωνηεῖ, Greg. Naz. Stelit.1. Item quod apud Pindar. Olymp. 13. vulgo legitur, Τρφὴ κόρε μαθέος, H. Steph. Sebed. lib.5. ca.24. sanius legit, Τρφὴ φθόνε μαθέος. Alta præsumptio quid nisi ruinosa est præcipitatio? Bern. de Cõsid. l.2. Illa prorsus ruina quæ fit in occulto, præcedit ruinam quæ fit in manifesto. Ipsum quippe extolli jam defici est, Aug. de Civit. l.14. c.13. Allevatio ipsa ruina est, Greg. Regist. lib.1. ep.5. Elatio siquidẽ de extollit, deficit, Idẽ. Mor. l.23. c.16.

Vse 2.

g Matth. 23. 12. Luke 14.11. & 18.14.

h *Miserum est fuisse fœlicem.*

i Psal.49.12,13. k *De excelsò gravior est casus: de alto ruina major*, Bernard. ad Soror. cap.39. *Quo gradus altior, eo casus gravior.* Ocul. Mor. cap.12. *Et gravius summo culmine missa ruunt.* l Proverb. 25.7. Luke 14.8,9,10. m *Multipliciter miser sum, si nec miserabilis sum*, Bernard. epist.12. *Sisque miser semper, sed nec miserabilis ulli*, Ovid. in Ibin. *Miserum esse, nec miserabilem, est miserrimum.* n Τὸ μισεῖσθαι μᾶλλον ἢ τὸ ἐλεεῖσθαι πάθεσι συμβαίνει, Gregor. Nazianz. de Pace 3. Οὐ μᾶλλον ἐλεεῖσθαι ἢ μισεῖσθαι, Idem de Bapt. Neque enim ulla miseratio contingit illis, qui patiuntur injurias, quas posse fieri faciendo docuerunt, Senec. epist.81. o Μεμισῆς ἑαυτὸς ποιῶν τοῖς πολλοῖς, ἐπαχθὴς τε γενόμενος, καὶ κεκορεσμένος ὑπερήφανος, καὶ σφαλεὶς ὀπίσω μένοις, Plut. in Precept. Polit.

backe to your beginnings. [o] Be not puffed up in pride, in regard of your present wealth: Nor take you occasion thereby [p] to contemne or disdaine others, that come short of you therein. But [q] *remember what you have beene* sometime your selves; and how farre beneath not a few of those, whom you have gotten now so farre aboue. It is hard, if there be not some in this place, (for my part I know none: but sure I am, many such there have beene, and some such there may heere bee) that may say with *Iacob*, *I came into this Citie with a staffe in mine hand, and a freeze coat on my backe*; (yea it may be, in farre meaner estate yet then he) *with neither hose nor shooes on my feet, and scarce a penny in my purse; glad if I might get into any almost, though never so meane service. And now God hath given mee a large and a plentifull estate: hee hath made mee a Master of many servants; hee hath richly cloathed mee, provided liberally for me, &c.* And [r] let not then what you are now (if it have beene and be thus with any of you) make you forget what you have beene. But as [s] *Agathocles* being by birth but a *Potters sonne*, and yet having by his prowesse attained to bee *King of his owne Country*, caused his *cupboard* to be furnished with *earthen Cups*, and his *table*, to bee served with *earthen dishes*, that hee might thereby bee put in minde of his meane and poore parentage. So doe you cast your eyes backe on your meane beginnings, that by consideration thereof you may

o 1 Tim. 6. 19. Psal. 75. 4, 5. *Altus sedens, altum sapiens ne sis*, Bern. de Cõsider. l. 2.

p Psal. 123. 4.

1 Sam. 25. 10.

q *Quid fueris cogites, non quid sis.* Μνήσθητι πόθεν πλουτεῖν, πόθεν ἐνδυνατεῖ, Greg. Naz. de Bapt. *Quã multa consecutus sis recordare. Quid tibi cũ cæteris? te ipse antecessisti*, Sen. epist. 81.

r *En quis es? Sed noli oblivisci etiam quid fueris. Opportunè enim cum eo quod es, etiam quod ante eras, consideras. Non oportet ut illa extundat istam in scrutinio tui*, Ber. de Consider. l. 2.

s Ἀγαθοκλῆς χρυσοῦ πλήσας τοῖς κεραμέοις ἐπόμπευον, ἐπάλαιστο καὶ κατεστέφετο κοσμοκράτωρ, Plut. de Laud. sui, & in Apophth. Fama est sic libus tenuisse Agathoclea Regem; Atq; abacũ Samio sæpe oneraſſe luto. Querenti causã respondit, Rex ego sum Sicaniæ, figulus sum genitore satus, Auson. Epigr. 8.

may the rather bee moved, both unto thankefulnesse to God for what you now have; and [t] to humility, modestie, and lowlinesse of minde, [u] to carry your selues the more moderately towards those, that are still as you once were, or that were once as you are now, but are now as your selues were once.

Such then was *Iacobs penurie*, and his *meane beginnings* at first.

Now followeth *Gods bountie* towards him, in so enriching him, and improving and enlarging his estate in that matter, that hee was now become *Master and owner of two troupes.*

Whence observe we, that

God is able to raise frō low degree; and from mean estate & small beginnings to bring to great matters.

[a] *He raiseth*, saith the Psalmist, *the needy out of the dust; and lifteth the poore up from the dunghill: to seat him with Princes, even with the Princes of his people*, and * *to make him inherite the throne of glorie*, saith *Anna*. Hee tooke [b] *Saul* from *seeking his Fathers Asses*; and *David* from *feeding his Fathers Sheepe, and* [d] *following the Ewes great with young, to feede his people in Iacob, and his inheritance in Israel.* And by his meanes saith *Salomon*, [e] *Out of the prison come some to raigne*, and out of the *dungeon* some to sit in the *Chaire of estate*; as wee know what [f] *Ioseph* sometime did.

[t] *Hat te consideratio teneat intra te, nec avolare sinat a te*, Bern. de Consid. lib. 2.

[u] Ἔστι μὲν τοι τοῖς πᾶσι πόλεις τῆς γονίμας ἐκκεκαίρεσθαι, μὴ δὲ τὸ ὑμῶν θαυμάζειν τὸ πα-

Particular 5. Gods Bounty.

λαιφίλων, ἐλαττον ἡγεῖσθαι τὸ παρόντος ἀξίου, Synes. epist. 24. Fortuitam reverenter habi, quicunque repente Dives, ab exili progredere loco, Auson. ibid. Tenor idem animi meresq; modesti Fortuna crescente maneant. Stat. 1. Sylv.

Observ. 6.

[a] Psalm. 113. 7, 8. Ἐυμόρφοις τὴν ἀμαξίας ἐξ Θ· ὅμως βασιλεῖς ἐγένετο, Diō. Chrys. orat. 64. Ἀγαθοκλῆς κεραμέως, Plut. sup. figulo genitore satus, Auson.

* 1 Sam. 2. 6.

[b] 1 Sam. 9. 3. & 10. 1.

[c] 1 Sam. 16. 11, 13. [d] Psal. 78. 70, 71. Ἐκ ποιμένων τῶν θηλάντων ἀναλαμβάνει τὸν ποιμαίνειν τὸν Ἰσραήλ, Greg. Naz. in Arian. Τίς ἀν πόλεμον Ἰνδῶν ἄρξειν ὁρᾶς, λυδῶν βασιλεύσειν ποιμένα; Dion. Chrys. orat. 64. [e] Eccles. 4. 14. [f] Genes. 41. 14, 41. & 45. 9. Psal. 105. 17—22.

g Deo nihil difficile, Tertul. ad Prax.

Reason 1.

h Psal.75.7.

i Psal.22.28. Apoc.11.15.

k Dan.4.22. Ier. 27.5.

Ille regni dispensat, cujus est & orbis qui regnatur, & homo qui regnat, Tertull. Apolog.

l 1 Chron. 29.11, 12.

Reason 2.

m Hagg.2.8.

n 2 Chron.29.12.

o Psal.24.1. 1 Cor.10.26,28.

p Psal.50.12.

q Matth.4.9. Luk.4.6.

r Matth.8.31. Luk.8.32.

Vse 1.

s 1 Tim.6.17.

g Nor is it any hard matter with him so to doe.

For he is the h *supreame Iudge, that setteth up and pulleth downe.* i All estates hold of him, and k hee disposeth them at pleasure. No Prince can so easily ruine, or raise, as hee can both them and their favorites also; for if them, much more then those that depend upon thē. l *Thine is the kingdome,* saith *David*; *and thou reignest over all: and in thine hand it is to make great, and to give might unto any, even the meanest.*

Againe, all the wealth in the world is his. For, m *Gold is mine, and silver is mine,* saith he by *Haggie*. And, n *Riches and honour are thine and of thee,* saith King *David*. Yea o *The earth is the Lords,* saith the Psalmist, *and the fulnesse thereof.* And, p *The whole world,* saith hee, *is mine, and whatsoever therein is.* q The *Devill* may pretend title to it, but hath of right nothing to doe with it; r nor hath hee or any other whosoever power to dispose of ought in it, further than he permitteth.

The consideration whereof may first serve to admonish us not to trust unto these things. s *Charge the rich men of this world,* saith the Apostle, *not to be high minded; nor to trust in uncertaine riches*: so uncertaine, saith *Nazianzene*, that t a man may as well trust *to the weather-cocke*, that standeth continually in

t Οὐδὲν γὰρ ἀδύνατον. Καὶ οὗτοι τοῦ ἀνεμόεντος ἴσχει τὴν αὐτὴν μεταβολήν. Πτερυγοῦται γὰρ πάντα, καὶ μεταχωροῦσι, καὶ ἀντιπαδίζουσι, οὐ ἀνέμοις· μᾶλλον δὲ τὴν δίνην οὐχ ἱστάμενοι, καὶ γαυριῶσι τοῖς κατὰ δεξιὰ, καὶ πνεῖ πολυπετέστατα ἴχνεσι, καὶ κύκλῳ δὲ τὰ μὴ λοῖς ὀνείδεσιν, ἢ ἀνθρώπων ἐνημερίᾳ, Greg. Naz. de Ira Præsid. & pro Pauper. & epist. 51.

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the wind, or *to figures and characters* not [u] *drawn*, as another speaketh, *in the ice*, but [x] *written in the running water*, as to the wealth of this world. Since that [y] *hee that gave them can againe resume them.* ([z] *God gave, and God hath taken*, saith *Iob.*) [a] He that set up, can as well and as easily pull downe. For this is easier (whatsoever [b] the *Canon law* saith to the contrarie in some cases) [c] than that. [d] *Out of the prison*, saith *Salomon*, *there commeth one to reigne, when* [e] *hee that was himselfe borne a King is abased.* As he that was so poore is here stored and made rich: so [f] hee that is most rich, may as soone be puld and made poore, and left barer than ever *Iacob* when hee came to *Laban* at first.

Secondly, it may encourage men to depend upon Gods providence; and to seeke to him for wealth, and not to Satan: that is, to seeke it by lawfull & honest means, and [g] not by unlawfull and indirect courses. Since that [h] *God* is as well, yea farre better able to enrich by the one, than the *Devill* is, or can be by the other. He that thus enriched *Iacob*, notwithstanding [i] *Labans* hard, crosse, and unjust dealing with

[u] *Plus crede literis scriptis in glacie, quam mundi fragilis vanæ fallacie*, Bern. ad Map. s. de Contempt. Mundi.

[x] *In vento, & rapida scribere oportet aqua*, Cathll.

[y] *Iovem, qui donat & auferit*, Horat. epist. 18. *Qui dedit hoc hodie, cras, si volet, auferet idem*, Ibid. 15. *Dari bonum quod potuit, auferri potest*, Lucil. Sen. ep. 8.

[z] Iob 1. 21.

[a] *Quis eleuarit, & deijcere potest*, Bern. de Consid. l. 2. Psal. 73. 18. & 102. 10.

Vse 2.

Ῥεῖα μὲν γὰρ βλάπτει βασιλεὺς ἀνδρὶ βασανίσσας χαλέπαισι. Ῥεῖα δ' ἀείζηλον μινύθει, καὶ ἄβυλον ἀΐξει. Ῥεῖα δ' τ' ἰθύνει σκολιὸν, καὶ ἀνήνορα καρφοῖ Ζεὺς ὑψιβρεμέτης, ὃς ὑπέρτατα δώματα ναίει, Hesio. oper. 1.

[b] *Corporalia facilius destruuntur quam construuntur: Spiritualia facilius construuntur quam destruuntur*, Innocent. 3. Decretal. l. 1. tom. 7. c. 2.

[c] *Esset aliquod imbecillitatis nostræ rerumq; nostrarum solatium, si tam tardè perirent cuncta quam fiunt. Nunc incrementa lentè exeunt; festinatur in damnũ*, Sen. ep. 91. *Quicquid longa series, multis laboribus, multa numinis indulgentia struxit, id unus dies spargit & dissipat*, Ibid. *Vincendo didici, magna momento obrui*, Agamemn. Sen. Troad. 2. 2.

[d] Eccles. 4. 14.

[e] Ὁ πάρος εὐβουλότατος, Nicet. & Glycas.

[f] Iob 1. 3, 13–17. *Nempe dat, & quodcunq; libet fortuna (Deus ipse) rapitque: Irus & est subitò, qui modo Cræsus erat*, Ovid. Trist. 3. 7. Πάμπαν πλουτος, αὐδεὶς πάλιν, Chrysost. in Oziam 4.

[g] Psal. 62. 10.

[h] 2 Chron. 25. 9.

[i] Gen. 31. 41, 42.

him, is [k] no lesse able still (for [l] neither is *his hand* now *shortened*, nor his treasurie exhausted) to doe the like for those that depend, with *Iacob*, upon him, and [m] walke no other way toward wealth, than they are directed by him, [n] notwithstanding all the affronts and oppositions that the *world* and *worldly* men, whom they live either among or under, and have occasion to deale with, shall be ever able to make against them.

k 2 Cor.9.8,11.
l Num.11.23. Esai. 50.2.&. 59.1.
m Psal.18.21.
n Psal.37.17,22. Exod.1.11,12.

Vse 3.

Thirdly, it may teach young beginners not to bee dismaid or discouraged in regard of ther small beginnings. Hast thou but a small matter to set up with, and to begin the world withall? Consider what God is able to doe for thee: and what hee hath done before time, [o] who is *the same* still, for those that were his. It is hard if thou hast not as much as *Iacob* had here to begin with, and we see what God brought it to. Be thou thankfull therefore to God for that little that thou hast; ([p] *in thankfulnesse a poore man may bee as rich as a richer*) and that may prove an effectuall meanes to improve it. Endeavour thy selfe [q] *to walke uprightly before him, and* [r] *to keepe a good conscience* in the course of [s] *thy calling*. And thou shalt see, hee will [t] *build thine house* for thee, and so [u] *blesse thine endeavours*; that [x] *though thy beginnings be small, yet thy latter end* (if hee see it to be good for thee) *shall be great*; as *Bildad* told *Iob*; and as in *Iob* God made it good, [y] setting him up againe with nothing, after those

o Ὁ αὐτὸς ὢν ἡμῶν κηδεμών, ὁ χὴ ἐκείνων τότε κηδεμών, Theophil. epist.2.
p Εὐχαριστεῖν πλουσίως ἄξιον καλεῖ χὴ τοῦ μικρᾶς, Greg.Naz.ad Dionys.
q Gen.17.1.
r Act.24.16.
s 1 Cor.7.24.
t Exod.1.20,21.
u Deut.28.8.
x Iob 8.7. Ex minimis seminibus nascuntur ingentia. Flumina magna vides parvis de fontibus orta, Ovid. Remed.l.1.
y Iob 42.10,11,12.

those his great losses, but the contribution of his friends; and raising him thereby and his blessing on it, to a larger estate than ever hee had enjoyed before time.

Lastly, hath God dealt with any of you, as hee had done here with *Iacob?* Take heed how you [a] *sacrifice to your yarne*, and *burne incense to your net:* how you [b] *kisse your owne hand*; and ascribe your wealth and your raising, [c] to your owne forecast and industry, and so make *an idoll* of it. Remember that which *Salomon* saith, that [d] *it is the blessing of God that maketh a man rich:* and that [e] *all mans labour and care is nothing without it:* that [f] *it is God*, as *Moses* speaketh, *that giveth you power to get wealth.* Learne not the language of the rich worldling, [g] *Soule, thou hast much good*; or of *Esau*, a meere naturall, [h] *I haue enough*; and no more: but the language of *Iob* rather, [i] *The Lord hath given*; the language of *David*, [k] *Of thine hand, O Lord, and thine, is all that wee have*; the language of *Eleazer, Abrahams* servant, [l] *God hath blessed my Master greatly, and he is thereby become great: He hath given him flocks and heards, and gold and silver, and servants, &c.* the language of *Iacob*; [*] *The children that God of his grace hath given mee:* and, [m] *God hath beene good to mee, and therefore have I all this.* [n] As you have received all from God; so ascribe all unto God; and bee thankefull to him for all. Let the streames of Gods bountie leade you (as [o] the water-course doth, either to the spring

Vse 4.

a *Habbac.1.16.*
b *Iob 31. 27.*
c *Deut.8.17.*
d *Prov.10.22.*
e *Psalm.127. 1, 2.* Θεὸς πλούσιος ἐστιν ἰχνηλάτου· καὶ πλούσιος ἐστιν ἰχνηλάτης πόνος, *Greg. Naz.*
f *Deut 8. 18.*
g *Habes multa, Luke 12.19.*
h *Satis habeo, Gen.33.9.*
i *Iob 1. 21.*
k *1 Chron. 29 16.*
l *Gen. 24. 35.*
* *Gen.33.5.*
m *Gen.33.11.*
n *Gratiam pro gratia referamus, & sue reddmur origini fluenta gratiæ, ut uberius fluant: Alioqui nisi ad fontem redeant, exiccantur, Bernard. de Temp.91.*
o *Amnē sequatur qui viam vult ad mare, Plaut.*

spring upward, or downeward to the maine *Ocean*) to [p] the sourse and fountaine from which they doe flow. Returne a tribute unto him, from whom you receive all; as [q] *the rivers* doe to the *Sea*, from whence they have their first rising. [r] That may be a good means to secure the rest to you; whereas the withholding of it, as [s] *the Merchants non-payment of the Kings custome*, may prove the utter losse of all. Let him, I say, that *gave all*, [t] *receive a part* againe from you of that that is [u] *his owne*, by [x] the *releefe* of his *poore* members, by the support and *maintenance* of his *Ministers*; it is that in effect that [y] *Iacob* so solemnly vowed to shew his thankfulnesse in. Not that he needed it, [z] who needeth nothing himselfe; no more than [b] *the Sea* doth the *rivers* that runne into it: but that your thankfull mindes thereby may be testified, and hee encited to bee the more beneficiall to you, [c] who desireth any good occasion of doing you good. *Returne* him *part*; said I? Nay, [d] *dedicate all* to him,

p *Origo fontium & fluviorum omnium mare est, donorum & bonorum omnium Dominus Deus. Bona omnia fontis illius sunt rivuli. Quodsi copiæ aquarum secretis subterraneis recursibus incessanter aquam repetunt, & inde rursus advisus nsusque nostros jugi & insatigabili erumpunt obsequio: Cur non etiam spirituales rivi & arva montium rigare non desinant, proprio fontis sine fraude & intermissione reddantur? Bern. in Cant. 13.*

q *Eccles. 1. 7. Fretum de tota Fluminа terra Accipit, Ovid. Met. lib. 4. Quisnam est is fluvius, quem non recipiat mare? Plaut. Curcul. 1.*

r Ἵνα τὸ μέρος προσδόμενος διδοῦ, ὅθεν τῷ πλείονι τὴν ἀσφάλειαν, Greg. Naz. epist. 79. Καὶ αὐτὸ τοῦτο νομίζοντα χρεωστεῖν τε ἅμα καὶ φυλακτέον, Idem de Bapt. s Καὶ μὴ ὡς τὴν ἐμπόρων οἱ ἄνακτες, ἵνα μικρὰ κερδάνωμεν, τὰ μεγάλα ζημιωθώμεθα, Idem de pace 3. Facit idem quod illi, qui inscriptum è portu exportant clanculum, ne solvant portorium. Lucil. Satyr. lib. 27. t Δὸς ὀλίγον, ἵνα τὸ πλεῖον ἔχῃς. Idem pro Pauper. u 1 Chron. 29. 16. Ὅυσὶν δώρεις ἔλαβον, ὅτι πάντα παρὰ Θεοῦ. Idem ibid. De suo poscit, non de tuo. Omnia enim quæ habes, ab illo habes. August. in Psalm. 102. Homo non suum reddit; Dominus suum recipit, Salv. ad Eccles. lib. 1. x Matth. 25. 35. y Malach. 3. 8, 10. z Genes. 28. 22. a Act. 17. 25. Ipsa suis pollens opibus, nihil indiga nostri, Manil. b Οὐδὲ δὴ θάλασσα δέεται τῶν ἐπιρρεόντων εἰς αὐτὴν πολλῶν, Greg. Naz. in Basil. Et ad Basil. epist. 25. Τὴν δὲ θάλασσαν οὐ δεῖται θαλάσσης. c Malac. 3. 10. d Δὸς καὶ τὸ πᾶν τῷ τὸ πᾶν σε χαριζομένῳ, Greg. Naz. pro Pauper.

as you have received all from him; by [e] imploying all to *his glory*, [f] using all after *his will*: [g] *For of him, and through him; and* therefore *unto him are all things: and to him be glorie for ever. Amen.*

[e] *Ad illius gloriam omnia referas: & illuc unde flumina exeunt, revertantur*, Petr. Bles. in Canon. Episc.

[f] *Quicquid feceris propter Deum facias; & ad locum, unde exeunt, gratiæ revertantur, ut iterum fluant*, Bern. de Temp. 14. Τῶν γὰρ ἀλλῶν ἔστιν ἔχειν τι παρὰ Θεοῦ νομίζειν, καὶ καταχρῆσθαι κατὰ Θεὸν, ὅπερ ἔχομεν, Greg. Naz. pro Pauper. [g] Rom. 11. 36.

O THE

THE IVDGEMENT OF a great Schoole-man, concerning the *Merit of mans workes*; contrarie to that which the Church of *Rome* now holdeth: *Durandus* in Sentent. lib. 2. dist. 27. quæst. 2.

MErit of condignitie strictly and properly taken, is such a voluntarie action for which in justice or of right a reward is due to one, so that if it be not rendered, he that should render it doth wrong, and is simply and properly unjust. And such merit of condignitie is found among men, but is not in man towards God.

That which hereby appeareth, because that which is rendered rather out of the liberalitie of the giver, than out of any debt due to the worke, commeth not within the compasse of Merit of condignitie strictly and properly taken.

But whatsoever wee receive from God, be it grace

or glorie, or good temporall, or spiritual (whatsoever good worke done for the same goe before in us) we receive rather and more principally from Gods liberalitie, than rendered as due for the desert of the worke.

And therefore nothing at all commeth within compasse of Merit of condignitie so taken.

The Major appeareth by the definition of Merit of condignitie before assigned.

The Minor is thus proved: because it is an easier and a lesse matter to make a full recompence for that that one hath received from another, than to make him a debtor. For to make him a debtor, it is necessarie that one returne him more than hee hath received from him, that so in regard of that overplus the other may become his debtor.

But no man can fully recompence God; according to that which the [a] *Philosopher saith, That God and our Parents can never bee sufficientlie recompenced.*

[a] Aristot. Ethic. lib. 8. cap. 14.

Therefore much lesse is it possible, that by any worke of ours God should become debtor to us, so that hee should be injust, if he paid us not somewhat for it, that were due unto us for the same.

The reason hereof is, because what wee are, and what wee have, be it good actions, or good dispositions, or the use of them, &c. it is all in us of Gods liberalitie, both freely bestowing it on us, and freely preserving it in us. And because by a free gift no man is bound to give more: but the receiver rather is thereby bound to the giver.

Therefore by good dispositions, or good actions, or

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the good use of either bestowed on us by God, God is not bound in any bond of justice to give us ought else, so that if hee should not give it, he should be unjust; but wee are rather thereby bound to God. And to thinke or say the contrary, is bold and blasphemous. And if God therefore to a man dying in grace should deny glorie, hee should doe therein no wrong: nor should hee be unjust, if hee should withdraw glory from one that alreadie hath it. And if any should complaine hereof, God might say unto him, as it is in the Gospell, [b] *May I not doe as I will with mine owne? And the partie that should suffer it, ought to say as* Iob *did,* [c] *The Lord hath given, and the Lord hath taken; hee hath done as he pleased: blessed be his Name. For since that every good thing is of Gods free gift, God is not bound thereby, because hee hath given some thing, to give other some also, so that hee should be unjust, if hee gave them not. And if any thing bee bestowed on us, or returned to us for our good workes, it is rather and more principally out of Gods liberalitie that giveth it, than out of any debt that is due to our workes.*

[b] Math.20.15.

[c] Iob 1.21.

If any shall say, that albeit God become not a debtor by any worke of ours, yet hee becometh a debtor by his owne promise [d] *expressed in Scripture.*

[d] Iam.1.12.

It is of no force, for two causes:

The first is, because Gods promise in Scripture implieth no such obligation, but importeth onely a liberall disposition in God.

The second is, because that which is rendered, is

not rendered for the due desert of the worke, but for the promise precedent. It is not, I say, rendered, for the condigne merit of the worke, but onely or principally for the promise: And so it is not such debt, as we now speake of.

Thus it appeareth that Merit of condignitie strictly and properly taken, to wit, for a voluntarie action, for which a reward is of justice due to the doer, so that if it be not paid, hee that should pay it, doth wrong, and is simply and properly unjust; is not in man towards God, yea that it is altogether impossible for any such to be.

FINIS.